

BURTON ✓

NOV 17 1937

SEPTEMBER

1937

*In This Issue*

MODERN  
HIGHWAYS  
AND  
NEW LIFE  
IN  
ANCIENT  
MEXICO

By  
C. S. Detweiler

FROM  
REDLANDS  
TO  
RANGOON

By  
F. W. Padelford

A  
MEDLEY  
OF  
SECTARIAN  
COMPETITION  
IN  
HAWAII

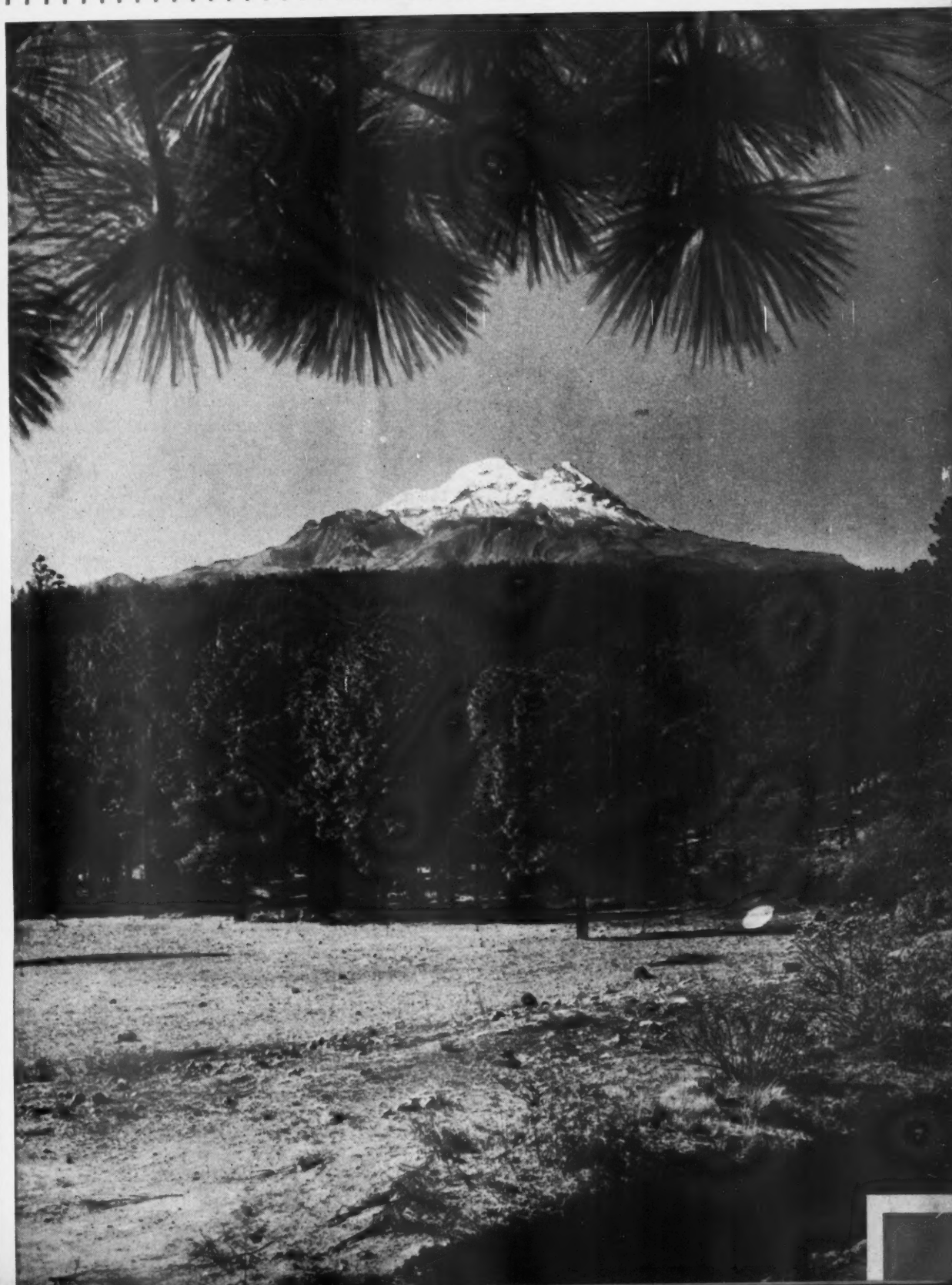
By  
Joseph Taylor

VOLUME 28  
NUMBER 7

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*An International Baptist Magazine*

# MISSIONS



**For a program based on this issue of MISSIONS, see page 445**

## WHO'S WHO

### In This Issue

**C. E. Bousfield, M.D.**, is a medical missionary in South China. He retires this year after 38 years on the mission field.

**John S. Carman, M.D.**, is a medical missionary in India, in service since 1927.

**Charles S. Detweiler** is the Home Mission Society's Secretary for Latin North America.

**H. M. Freas, M.D.**, is a medical missionary in the Belgian Congo, in service since 1924.

**E. Stanley Jones** is the well-known American Methodist foreign missionary in India.

**F. W. Meyer, M.D.**, is a medical missionary in the Philippine Islands, in service since 1919.

**Frank W. Padelford** is Executive Secretary of the Board of Education.

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- They help teachers to be better teachers

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## THE AMERICAN BAPTIST PUBLICATION SOCIETY

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**Joseph Taylor** is a former missionary in West China. He has just retired after an active service of 35 years.

Summaries of annual reports are contributed by secretaries or officers of the respective organizations.

## THE FRONT COVER

The remarkable picture on the front cover was furnished by Secretary Charles S. Detweiler along with the other pictures illustrating his informing article on pages 392-396.

It is a photograph of Mount Ixtaccihuatl (the Editor makes no attempt to pronounce it), as seen from the new automobile highway between Puebla and Mexico City.

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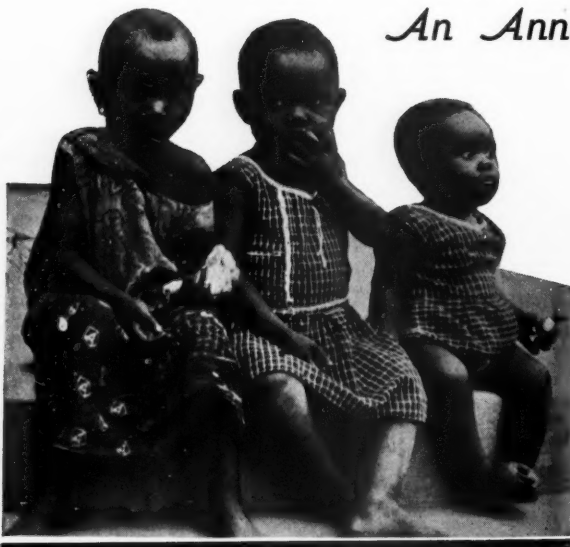
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**152 Madison Avenue, New York City**

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## LETTERS

*From the Editor's Mail Bag*

One can only approve of the object of an editorial like that entitled "Twenty Years of Disillusionment"; but I fear that its object will hardly be obtained, because of its extreme state—  
(Continued on next page)

THE QUESTION BOX  
SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally include advertisements.  
The Question Box Contest is open only to subscribers.

1. What has been closed for three years?
2. Who read Robinson Crusoe at the age of 9?
3. What celebration brought together 870 delegates?
4. How many vacation church schools were reported last year?
5. Who is Antonio Roca?
6. What is located at San Juan, Zeotchuacan?
7. What office is at 7 West 45th Street, New York?
8. Who completed 25 years of service in June?
9. What was Germany's blunder in 1916?
10. Who served for 17 years as vice-president of Nanking University?
11. What are described as gaping and gruesome?
12. What has lost its power to produce martyrs?
13. Who visited Judson College in 1932?
14. Where does the temperature range between 51° and 85°?
15. What took place February 2-4, 1937?
16. Who is interested in social legislation?
17. What asteroid is named after a distinguished Baptist layman?
18. Who is Oscar Rodriguez?

## QUESTION BOX PRIZES

*New Rules for 1937*

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1937, to receive credit.

MISSIONS  
An International Baptist MagazineHOWARD B. GROSE, *Editor Emeritus*WILLIAM B. LIPPHARD, *Editor*

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Volume 28

SEPTEMBER, 1937

Number 7

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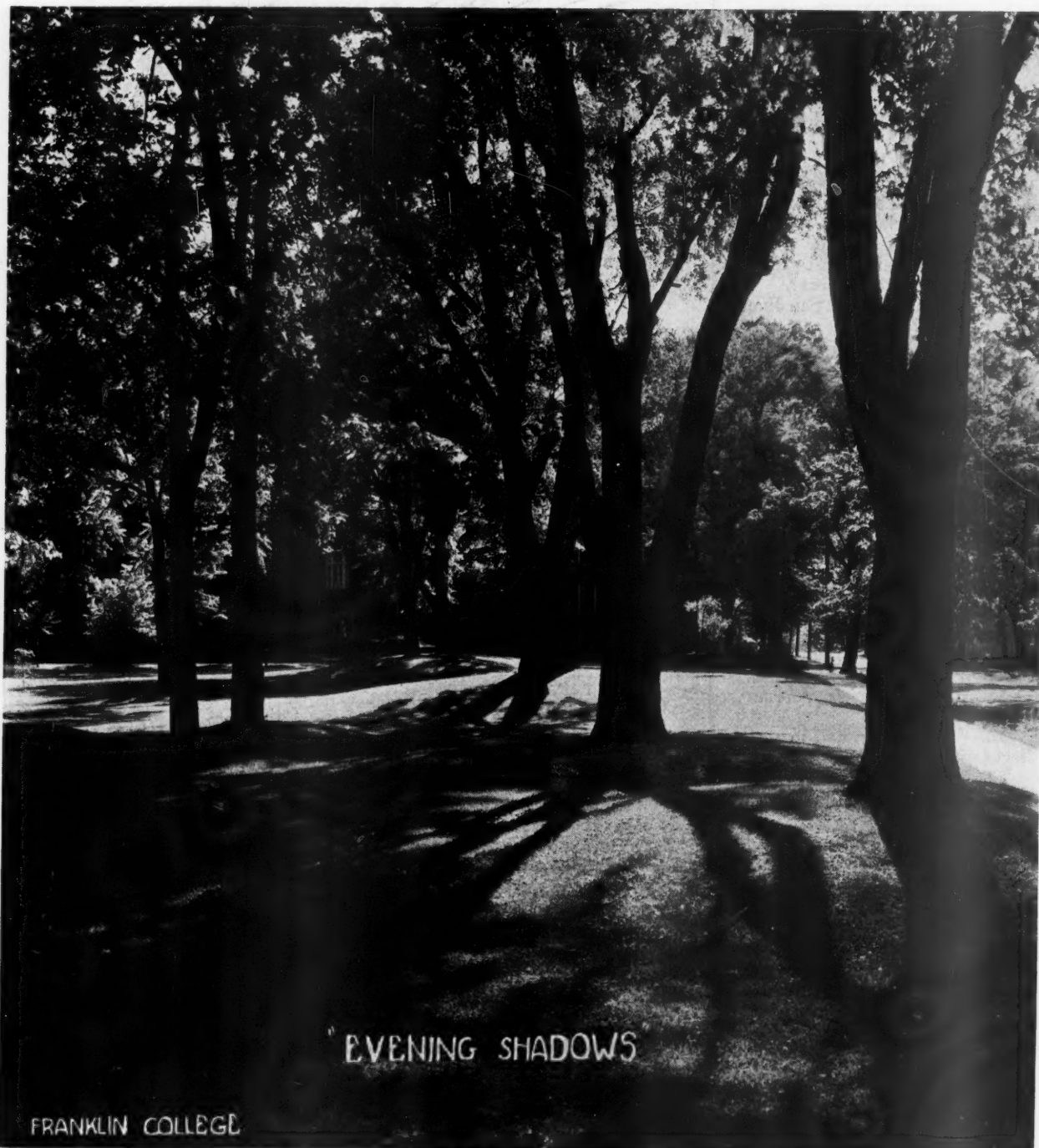
## LETTERS

*(Continued from page 385)*

ments. Can anyone really say, for example, that "the world war was fought for one thing, to bring back the gold loaned by the United States to Europe"? You print these words from another writer as though fully accepting them. However much we may deplore war and regret in par-

ticular the World War, certain questions have to be faced. Should this country have remained out of the World War? Could we have escaped the economic consequences by staying out? The truth is that we are an organic part of the world and must act and suffer with the world. The refusal of America to enter the League of Nations and help to create a world organization for peace should forever

silence us about being an example to anybody. The extreme isolationists' attitude of some of those now working for peace is just as definitely immoral. Can this country ever becomingly talk about being an example to the world until it accepts the hazard and sacrifice and, with other countries, gets under the burdens of the world? —Rev. David P. Gaines, Waterbury, Conn. *(Continued on next page)*



"EVENING SHADOWS"

FRANKLIN COLLEGE

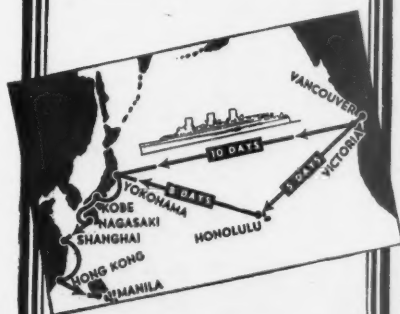


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## Why Do They Do It?

A CARTOON BY CHARLES A. WELLS



SO often the traveler today in a dictator ruled country asks himself, "Why do they do it? What makes intelligent men sacrifice their liberties on altars to the adoration of a dictator?"

Perhaps it is because men still instinctively realize that the continuity of a social order depends upon an axis of faith and authority around which the movements of life may turn. For generations faith in God has furnished that central axis. But today materialism has laughed the consciousness of God out of life. Men have been left unsettled politically, economically, and spiritually. And with God gone, cunning political opportunists with bloated egos have found it their hour.

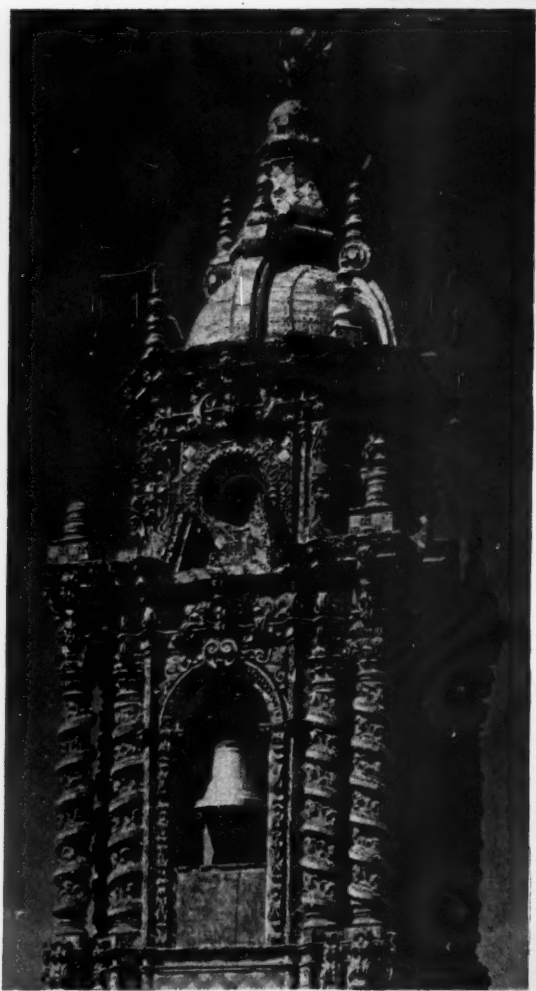
What is vastly more important, Japan, China, India and other great masses of adolescent life are veering closer to the brink. For the sake of the years to come, the Christian church dare not fail in its task of making men again conscious of God through a living experience of Jesus Christ.—CHARLES A. WELLS.

I am not a Baptist, but may I thank you for your splendid editorial "Easter Paganism" in the March issue of MISSIONS. I agree with every

word of it. I have cut it out and pasted it in my scrap book. More power to you.—Edward J. Eisele, Sterling, Ill.  
(Continued on 3rd cover)

**MODERN HIGHWAYS  
AND NEW LIFE  
IN ANCIENT MEXICO**

*See article by  
Charles S. Det-  
weiler on pages  
392-396*



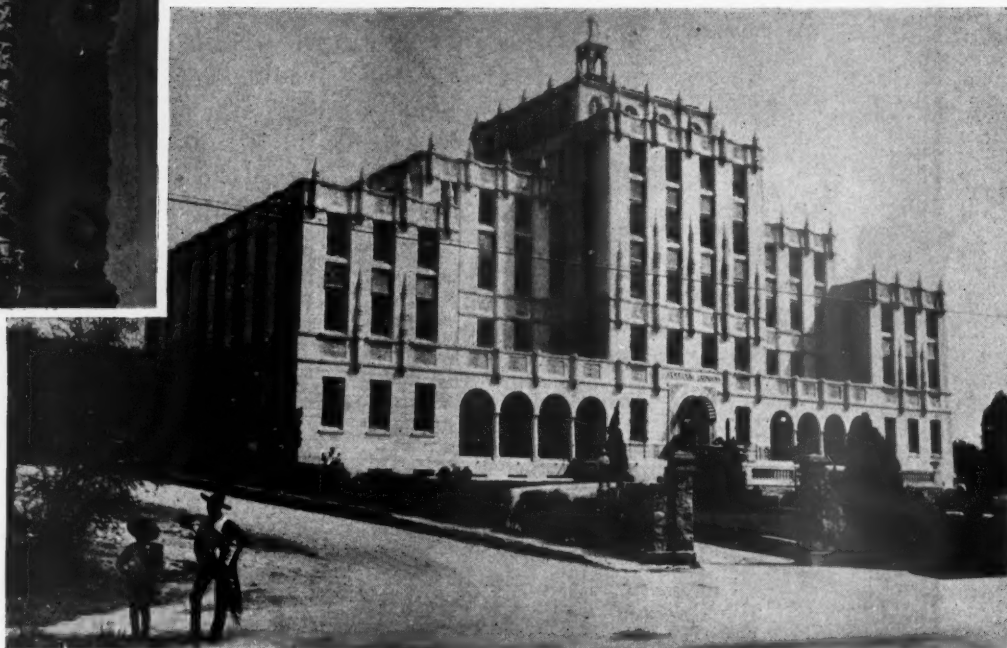
**ABOVE**

*The stately and highly ornamental tower of an old Spanish cathedral in Puebla, Mexico. It is a magnificent example of the architecture of the Spanish period of conquest in Mexico*



*ABOVE: A view of the ancient pyramid of Cholula, with its Spanish cathedral erected on its summit, as viewed from the highway between Puebla and Mexico City. The pyramid will soon be subjected to archeological excavation and exploration*

*BELOW: The Muguerza Hospital in Monterrey, Mexico. It was built by a man who was born poor. Upon amassing a fortune, he dedicated a part of his wealth to the erection and maintenance of this hospital, regarded by tourists and residents as the most attractive building in the city*



# MISSIONS

VOL. 28, NO. 7



SEPTEMBER, 1937

## "Liberty for Ourselves and Our Posterity"



THE 17th of this month should be a significant date for American Baptists. It is the 150th anniversary of the Constitution of the United States. As Dr. Ivan Murray Rose said at the Mayor's luncheon in Philadelphia, "The Constitution ought to be dear to Baptists for they are a liberty loving people." On September 17, 1787 this sacred charter of civil rights, political privileges and religious liberty was adopted.

The anniversary will be marked by numerous and varied celebrations. There will be much flag saluting. Perhaps a few more children will be hauled off to reform schools because flag saluting is not in harmony with the religious convictions of their parents. Perhaps the anniversary will prompt State legislatures to pass a few more teachers' oath bills. Perhaps by way of irony, people will be arrested for protesting against restrictions on freedom of speech and for distributing copies of the Constitution in a crowd. It actually happened last May. Politicians will make speeches. And the super-patriotists, the 100% Americanists, the militarists and the isolationists will not only extol the Constitution but will glorify their own interpretations as part of the original document.

However we might deplore such nationalistic celebration, it can serve a purpose if it stimulates in the rest of us a deeper appreciation of certain features of the Constitution which in these times of strain need more vigorous emphasis. The Constitution is not static but dynamic; it is not a dead document but a living charter that today shines with a lustre which it has never had before. It symbolizes the unshaken foundation of a democracy whose chief tenet is that a man has worth regardless of

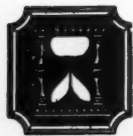
what station in life he occupies or what material goods he possesses. Today dictatorships rule with an iron hand. Liberties are curtailed. Rights are swept away. Faith in democratic processes crumbles. Individual freedom is suppressed. With so shackled a world all about us, it is of high urgency that we demonstrate anew the reality of our system of ordered liberty.

This anniversary should therefore mean more than flag saluting and the infliction of bombastic speeches upon long suffering audiences. It should make Americans, and particularly American Christians, more vividly realize that their liberties also are in jeopardy and need safeguarding. "The saddest epitaph which can be carved in memory of a vanished liberty," said Associate Justice George Sutherland in a recent Supreme Court decision, "is that it was lost because its possessors failed to stretch forth a saving hand while yet there was time." Today the 1st amendment, in whose adoption Baptists played a significant part, is threatened. The 14th amendment is often disregarded. Race prejudice constantly violates the 15th amendment. And the nation flounders in a surging sea of alcohol because the 18th amendment was so flagrantly unenforced.

So we need to be reminded that the Constitution, if it is to live, *must be accepted by all and must be enforced for all*. Thus can we perpetuate what the founders of our country began when they assembled in Philadelphia 150 years ago to "promote the general welfare and to secure the blessings of liberty for ourselves and our posterity."

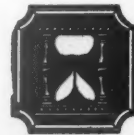
We are their posterity. And we owe it to our posterity to make this anniversary meaningful and worthy of our heritage.





# The World Today

*Current Events of Missionary Interest*



*Airplane view of the old Polish city of Cracow. Copernicus studied at its university, established in 1364*

*Cracow, like other Polish cities, has a large Jewish population. Throughout Poland the tide of anti-Semitism is rising*

## ***The Rising Tide of Prejudice Against the Jew***

**T**HERE are approximately 16,300,000 Jews in the world, according to a survey made by Dr. Erwin Rawicz, noted Jewish statistician. About 7,500,000 live in the countries of so-called eastern Europe, including Poland, Russia, Roumania, and the Baltic States. About 4,500,000 are in the United States while 1,333,000 Jews live in lands bordering on the Mediterranean Sea, including Palestine. The remainder are scattered over the rest of the world.

A study of anti-Semitism by Herbert J. Seligmann in *The New Republic*, makes clear that the plight of the Jew in Europe is more and more precarious. In Norway, Sweden, England, Czechoslovakia, Belgium, Denmark, Finland and France, the Jew still enjoys "freedom and equality," but elsewhere he is increasingly the victim of prejudice.

His recent experience in Germany is too well known to require detailed description. Concerning Germany, Mr. Seligmann writes, "It is the expressed intention of the Nazi government to extirpate the 400,000 Jews remaining in Germany, and the laws, their judicial interpretation and execution, are directed to this end." Since the Jewish persecution began in 1933, about 93,000 Jews have fled from Germany, of whom 9,500 or a little more than 10% have found refuge in the United States. Of the remainder, 40,000 settled in other European countries, 31,000 in Palestine, and 12,000 have migrated to Africa and South America. Fully 150,000 Jews still remain in Berlin. Nearly half of them are dependent entirely on charity for their existence.

In Poland, Mr. Seligmann notes the establishment of government sales monopolies in which Jews receive no employment. He finds them excluded from schools and rigidly limited at universities. More-

over, he writes, "Masses of Jews in Poland are impoverished. More than a million are literally starving, while 2,000,000 others are desperately struggling against overwhelming odds to sustain life."

In Austria, a condition of "rubber-soled anti-Semitism" has developed. Here with courtesy and outward politeness, the Jews are excluded from government and semi-official employment, including professions and positions in commerce and industry.

Noble exception to this anti-Semitic policy is found in the little country of Finland, the only nation in Europe that continues to make payments on its war debt to the United States. Mr. Seligmann gives Finland a high rating, for he says, "The Jew here enjoys full equality. Anti-Semitic propaganda is punishable by law."

After describing in detail conditions in other countries, he concludes his survey with this paragraph:

The tendency toward anti-Semitism is one which no free people can afford to ignore. It involves minorities and principles of which, for the present, the Jews are merely agonized protagonists. As such, their fate represents a barometer of what may be expected for everything that we rate and call civilization.

The survey in *The New Republic* does not include the United States. Yet here also is a growing prejudice against the Jews. They live mostly in the cities with the vast majority, nearly 3,000,000, in New York. Chicago has a large Jewish population, 350,000, or 50,000 more than in Poland's capital city of Warsaw. At the Home Missions Council in Asbury Park last January, it was reported that America now harbors more than 800 centers of anti-Semitism and anti-Jewish propaganda.

How strange it all seems that this un-Christian treatment of the Jew should be prevalent in lands for centuries under Christian influence.

### ***Exiles from Germany Aided by Rockefeller Foundation***

THE Rockefeller Foundation, according to the annual report as summarized in the *New York Sun*, appropriated \$11,300,000 last year to 130 educational, philanthropic and health agencies in 53 countries scattered across the entire globe from Europe to South America and on to the Dutch East Indies. Among the health grants was an appropriation of \$290,000 to combat a new outbreak of yellow fever which medical authorities believed had been so successfully checked by 1929 as to be fast disappearing. Since the Foundation began its famous war against yellow fever in 1915, a total of \$6,000,000 has been expended for this single purpose. Last year's grants totaled 622 for all purposes. In addition 700 scholarships were awarded to post-graduate students in advanced scientific work. Health appropriations amounted to \$2,100,000 and were allocated to 30 of the United States and to 41 foreign countries.

A new item among the activities aided and sponsored is directly traceable to political events in Germany. Of the 1,639 German teachers, professors and research workers who lost their positions, either because they were Jewish or had been married to Jews or because they held political and social views not in accord with Nazi philosophy, the Foundation aided 835 who are now employed in institutions in 46 different countries. More than 60 different subjects ranging the entire alphabet from anthropology to zoology are listed in which these people are recognized experts and authorities. Thus the great institution established by the late John D. Rockefeller has enabled other lands to secure the cultural benefit and profit by the educational enrichment which Germany because of race prejudice has seen fit to banish from her territory.

## ***Remarkable Remarks***

HEARD OR REPORTED HERE AND THERE

WHEN CHURCH AND STATE fall out completely, it is ill with the State; and when Church and State get on too well together, there is something wrong with the Church.—*T. S. Eliot* in the *Baptist Times*.

THE BATTLE FOR FREE SPEECH is a battle that never ends, for the reason that nobody really wants free speech for anyone except himself.—*Howard Davis*.

LIBERTY, FREEDOM AND HAPPINESS are neither gifts of governments nor gifts of men. They have been,

are now, and always will be gifts of God.—*Rev. John Walter Houck*.

WE ARE LIVING IN A WORLD where paganism has again become a creed, where hate is a gospel and where ignorance is a law.—*Cardinal Hayes*.

THE KINGDOM OF GOD DOES NOT EXIST because of your effort or mine. It exists because God reigns. Our part is to enter this Kingdom and bring our life under His sovereign will.—*T. Z. Koo*.

# Modern Highways and New Life in Ancient Mexico

By CHARLES S. DETWEILER

*NOTE.—Early this year Dr. Charles S. Detweiler spent seven weeks in Mexico. In the latter part of his visit he was accompanied by two distinguished laymen representing the Northern Baptists, who are referred to by name in his article. Dr. Detweiler had unusual opportunities for studying the religious situation, especially since he was in Mexico during Holy Week. On the basis of these fresh observations he has furnished MISSIONS with this informing account of present conditions across the Rio Grande.—ED.*



*The magnificent new automobile highway from Laredo, Texas to Mexico City  
Thousands of automobile tourists are discovering Mexico  
as a new and unexplored land of charm and culture. For  
Christian missionaries the relaxing of pressure on the  
churches and the waning emphasis on atheistic teaching  
awaken hope of a new opportunity to present the gospel*

A FRIEND recently asked me, "Is it safe to tour Mexico in an automobile?" The reply I unhesitatingly gave was, "Yes, if you drive safely." The automobile roads of Mexico are more closely policed than those of the United States. Thousands of Americans now motor daily along the new highway from Laredo, Texas, over the international bridge across the Rio Grande River and down to Mexico City. Many of them go on beyond the capital to the picturesque port

of Acapulco on the Pacific Coast. Anywhere one goes there is a delight for the eyes in the rugged mountains silhouetted against a turquoise sky. New roads are built in all directions. One of these is the southern section of the International Highway which will soon be completed to the Guatemalan border. Through vast irrigation projects, new lands have been opened to agriculture. Upon these lands many repatriated Mexicans from the United States have been settled



and helped to make a new beginning in life back in their native land.

One of the most attractive cities on the new highway is Monterrey. To some of us the most attractive building there is the Muguerza Hospital. A man who was born poor and achieved wealth dedicated a large part of his wealth to the building and maintenance of this hospital. It embodies the latest and best features of similar institutions in the United States. Occasionally an editorial in a Mexican newspaper chides the wealthy people for their lack of public spirit and points to foreigners as examples to be imitated. Now they have one most worthy example among their own people in Señor Muguerza. So much for the Mexico which the tourist sees.

As for the Mexico in which the capitalist is interested, one hears the same conversation about public affairs that one hears in the United States. The President of Mexico like our President Roosevelt is interested in social legislation. Like our President, he is criticized for going too far to the left. He has succeeded in raising the wages of laborers. At the same time he has moved with a strong hand to keep down the cost of living. He has accomplished much in breaking up great landed estates and in distributing the land to those who have hitherto been only farmhands. It remains to be seen whether the new owners can bring their land up to the same level



*The cathedral in Puebla, Mexico*

of productivity as when under single management. If they cannot, the country will be the poorer. It is very evident that Mexico no longer affords the opportunities for gain that once attracted foreign investments. The day of the rapid exploitation of its natural resources has passed.



*A view of the city of Monterrey with its familiar Saddle Mountain*



*The famous Pyramid of the Sun at San Juan Zeotibucan, near Mexico City. It has been thoroughly excavated and explored. The pyramid at Cholula (see page 388) is expected to make similarly important contributions to archeological knowledge of ancient Mexico*

Then there is the Mexico in which the Christian missionary is interested. This Mexico offers a contrast between the north and the south. In the north the evangelical cause has been well represented for more than 60 years. There is scarcely a town of any consequence which has not its Protestant church. In some of them there are two and three churches. Here are to be found Protestants of the third and fourth generation. In one State, the wife of the governor is an active member of the Methodist church. In another State, the two leading candidates for governor are sons of members of the Baptist church. In another State, I was informed that one-half of the public school teachers are Protestants. Protestantism has leavened the population. In the south the situation is very different. Here evangelical churches are fewer and weaker. Public education is not so far advanced. The Indian population is larger. Until recent years it has been inaccessible to the Protestant missionary because of the power of priest or landlord. Now the power of the priest has been greatly restricted, and many large land-owners have seen their estates distributed among the Indians. It is not unusual as one rides through the country

to see a large hacienda that once dominated the countryside like a feudal castle, now deserted and fallen into neglect because it no longer belongs to one family.

In southern Mexico, not far from the Pacific ocean as the crow flies but very far as the mule walks, lies the town of Miahuatlan, lovely for pronunciation and delectable for location. The best way to reach it is to go to the end of the railroad at Oaxaca, and then to take an automobile for the remaining five or six hours. Like most of Mexico, this region is a high plateau, a land of far distances and of clear, sparkling air. No tourist ever visits Miahuatlan, and only in the dry season can it be reached by automobile. In this isolated spot lives and works Dr. Ota G. Walters, the only physician to be found in a day's ride in any direction. With her is a Mexican graduate nurse. With her also, but not coming until she opened the way, is a Bible colporter and his family. Between them they own several horses and mules which carry them and their Bibles and medicines to outlying towns and haciendas. If one thinks that Mexico is following in the way of Russia, let him remember that no restriction is put upon the printing or circulation of litera-

ture. Most of the people in that region belong to what the Mexicans call the indigenous races; that is, Indians who have not been Europeanized, Indians who never wear shoes, whose garments consist only of coarse native cotton cloth with blankets for the cold period of the day.

It is only within the last ten years that schools have been brought to these people and any considerable number of them have learned to read. The Mexican Revolution has meant that the nation has turned away from Europe, and is seeking the sources of its life in its own Indian race. It is attempting to develop its own culture, to make much of its own folk lore and folk songs, and to play up native art and craftsmanship. In some of these Indian towns, Christian college students from the United States are living, with the purpose of learning the languages, Zapotec, Aztec and others into which they may translate the New Testament. The President is taking great interest in their work and has encouraged them in it. Because of this friendly attitude of the government toward whomever seeks the welfare of the Indian, southern Mexico is one of the most promising mission fields in Latin America today.

However, it is a field for Mexican missionaries and not for foreigners. Mexican Baptists are supporting ten workers in these fields. One of the most forceful of these is Dionisio Pinya, stationed in the town of Tlascalula. Before his con-

version he was employed by an American oil company in Tampico. He gave up a good position and studied for three years in a seminary to fit himself for this work. But not the least of his preparation was the practical training as an engineer and draughtsman which he received when working for the oil company. Because of this he has been able, while preaching the gospel, to help some of these towns build their market places and pipe water into their streets. He and his wife on horseback cover a large region, selling the Scriptures and holding meetings in homes.

Since the Baptist Theological Seminary in Mexico has now been closed for three years, Baptist churches are looking to the Spanish-American Seminary in Los Angeles for preachers. Two of its recent graduates have just begun their ministry in that region. Mexican Baptists from the United States are to play a larger part in the evangelization of their home-land.

Another new center in southern Mexico, though not of the Indian work, is the city of Vera Cruz. The Baptist church here is scarcely two years old. It began further back in the arrival of a well-taught Baptist couple from New Orleans. They lived in a humble cottage at one end of the city. In a short time they had won their immediate neighbors on either side and across the way to the Christian faith, and held a service for worship in their home. They sent a notice of their



*Christian workers in Mexico City, with Dr. Detweiler, second row, third from the left*



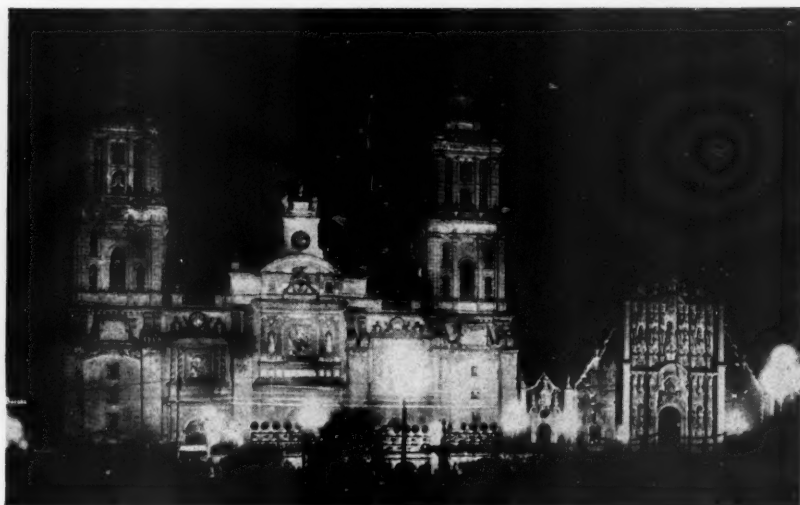
meeting to the Baptist church paper published in Mexico City, and as a result were visited by the pastor from Puebla. To make a long story short, a graduate of our Spanish-American Seminary in Los Angeles is now their pastor, his salary being provided by the local church and by the Baptists of Puebla. Regular services are still held in the cottage. The Sunday school, however, overflows into the neighboring houses and the audiences at the preaching services overflow into the yard.

A Frenchman is credited with saying that "no general statement is true; no, not even this one." The better one knows Mexico the less one is disposed to say anything that would apply to the whole country, especially with regard to the enforcement of the religious laws. In Chihuahua the churches are allowed to be open, but without the ministry of the priests. In Vera Cruz the churches have been closed, and of course there is no ministry of the priests. In the Federal District many more than the 25 once permitted, are now open for public services. A tendency to relax the enforcement of the religious laws is reported everywhere. Two or three years ago one observed in Mexico considerable zeal on the part of a small element in official circles to encourage atheistic propaganda. Today this movement has lost its momentum. The government still imposes its curriculum in private as well as in public schools, but what it means by the teaching of socialism is interpreted liberally, and little is being done to "uproot the religious prejudices" of the children. In the administration of President Calles the religious issue was the dominating one. Today

under President Cardenas the agrarian problem out-tops all others. He may be moving too fast toward its solution, but, whatever one may think of this, it marks a genuine advance for the leaders of Mexico to be concerned for the welfare of its rural millions.

In the spring of this year Mr. Herbert B. Clark, then President of the Northern Baptist Convention, Mr. Richard Hoiland and I made a brief visit to Mexico. We were in the capital during Holy Week. On Palm Sunday we found the churches filled with worshippers. There was a quite general display of the familiar bits of palm. The old customs still continue. The typical Mexican is Catholic at heart, but an increasing number of the middle-class are indifferent to religion. If one were to judge from the appearance of the people who thronged the Cathedral in Mexico City, the level of intelligence was not high. The Catholic Church is lacking in lay leadership. The long queues of people each day waiting for a chance to buy railroad tickets indicated that Holy Week is used more for holiday excursions than for worship. We spent Good Friday on a crowded train between Mexico City and Monterrey; the usual number of coaches was doubled and instead of two Pullmans there were six. In Puebla and Cuernavaca during Holy Week the streets downtown presented a carnival appearance with refreshment booths and sport pavilions on all sides. There is no sign upon the horizon of any revival of Catholicism, nor of a revolution that would restore the political power of the Church. The Roman Church has lost its power to produce martyrs.

*The cathedral in Mexico City, as viewed by night from the Palace of Mexico's President across the street. Construction was begun in 1573. It occupies a commanding site*



*The cathedral was completed in 1688. The little chapel at the right was built of stones from an ancient Aztec Temple which the Spaniards demolished*

## A MEDLEY OF ECCLESIASTICISM

*Upon his return from China to the United States a veteran Baptist missionary spends several months in the Hawaiian Islands where he is depressed over the multitude of little, competing churches and impressed with the need of Christian unity and church cooperation*

By JOSEPH TAYLOR

CAPTAIN COOK visited the Hawaiian Islands in 1788. He named them the Sandwich Islands in honor of his patron, the Earl of Sandwich. At the age of nine, I read *Robinson Crusoe* and in it I found the word Honolulu. In 1903 on my way to China, I visited Honolulu for a day. During a later voyage to China I spent a week at Honolulu. During the winter and spring of 1937 I have been on the Islands for some four months. This longer visit has afforded me an opportunity for a more detailed study of the missions carried on on this island group.

There are five main islands, Hawaii, the largest, Maui, Molokai, where Father Damien lived his heroic life among the lepers, Oahu, with Honolulu as the capital of the Territory, and Kauai. All are within a radius of 200 miles of Honolulu. The climate is that of eternal spring. The temperature never rises above 85° nor falls below 51°. At the time of the discovery of the Islands, from 300,000 to 400,000 natives were living there. But the Hawaiians are a disappearing race. At present less than 30,000 pure-blooded Hawaiians remain and about as many of mixed blood. Of the different nationalities now on the island, the Japanese lead numerically, followed by the Chinese and Portuguese. The majority of Americans from the mainland consist of army and navy men and their families.

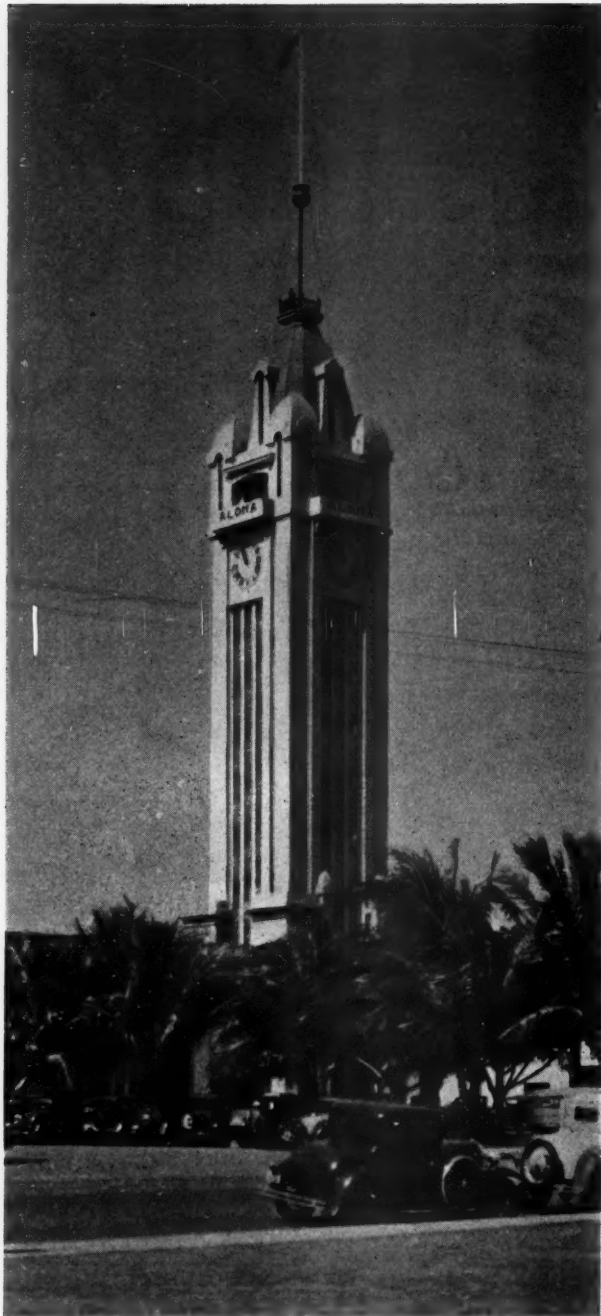
From a feudalistic form of government the Hawaiians have passed through a constitutional monarchy with one king ruling over all the islands, to a Territorial government which was established when the American Government annexed the islands in 1898. Just now a campaign is being conducted for statehood.

American missionaries first came to the Islands in 1820. They were Congregationalists, sent by the American Board of Commissioners for Foreign Missions. This first group of workers consisted of

Statue of  
KAMEHAMAHA  
in Honolulu.  
He was the  
first king  
of Hawaii



two ordained ministers, one doctor, two schoolmasters, a printer and a farmer. Three Hawaiian youths who had been trained in New England accompanied these American missionaries as native helpers. The party sailed from Boston on October 23, 1819. On March 30, 1820, five



*The imposing tower of welcome and of farewell seen by all arriving and departing visitors at Honolulu*

months later, they caught sight of the snowy summit of Mauna Kea on the island of Hawaii. Much to their surprise, they were kindly received by the natives. Late in 1820 the King and his government removed from Kailua to Honolulu, which thus became the capital.

Soon the missionaries had reduced the language to a written form. In 1822 the printing-press was set to work. While the missionaries had to face opposition from unfriendly foreigners, they

won the confidence of the King. Reinforcements were sent out and more of the islands were evangelized. Through patient and persistent service the way was prepared for a great awakening which came in 1836 and continued through 1838. Churches were revived and thousands were added to their membership. A total of 20,297 believers were admitted to 18 churches during the years from 1839 to 1841. By 1863 more than 50,000 persons had been admitted to church membership.

The question then arose, "Has the nation been Christianized?" Apparently the American Board thought it had, for as early as 1848, the Board began to bring its mission in the Sandwich Islands to a close. The Board declared,

A Foreign Missionary Society may be said to have completed its appropriate work among a heathen people, when a Christian community has resulted from its labors, that is self-governing, self-sustaining, and imbued so with spiritual life as to give promise, not only of living after the society has withdrawn from the field, but of being a leaven that may be expected ultimately to leaven the whole lump.

On the basis of this the Board announced that its mission to the Sandwich Islands had been fulfilled. After careful study, the whole field was reorganized and the Hawaiian Evangelical Association was organized, with an executive Board and headquarters in Honolulu.

The Hawaiian Board of Missions supports 60 pastors, of whom eight are Chinese, 24 are Japanese, 12 are Filipinos, and 13 are American missionaries. They serve 120 churches with a membership of 13,258. During the year 1935-1936 they distributed \$136,573.44 for Christian work throughout the Territory.

In its report the Board has this to say about one of its major difficulties,

The day has long since arrived when bilingual pastors are necessary. The second and third generation young people require religious instruction in the English language. The older people must be reached through their mother tongue. Neither group can safely be neglected. Fortunately there are a number of ministers thus doubly equipped in each of the racial groups, but many more are needed.

This touches a sore spot in some of the churches. I have spoken in Chinese, Korean and Filipino church services and to a Christian En-





*Courtesy of The Missionary Herald of Boston*

*The imposing edifice of the First Chinese Congregational Church in Honolulu. From a picture in D. J. Fleming's book, "Heritage of Beauty," published by Friendship Press*

deavor group in a Chinese church. I listened to an American business man speak in English to the congregation of a Japanese church. I met with a small group of Chinese where the speaker, a Chinese professor in the University of Hawaii, spoke in English. I have sat in mixed congregations where the services were all in English. This points to the time when even bilingual pastors will not be needed, but all may worship God in the English tongue. At present, however, there is grave danger that some of the churches may be split in two. The older people may refuse to call a bilingual pastor even though they know that their children do not know enough of the language of their parents even to worship in that tongue, let alone listen intelligently to the sermon.

In addition to the Hawaiian Board, the American Protestant Episcopal Church, the Roman Catholic Church, the Methodist Episcopal Church, the Mormons and the Seventh Day Adventists have strong missions on the Islands. There is a degree of coöperation between the Hawaiian Board and the Methodists. There are three branches of the Y.M.C.A. in Honolulu,

one of them for the Army and Navy. Then there is a Federation of Churches which last January sponsored and carried through a preaching mission conducted by Gipsy Smith. In addition to the Protestant churches there are about ten Buddhist and Shinto "churches," some of which have schools and organizations connected with them comparable to the Y.M.C.A.

In the wake of these bodies numerous small churches have sprung up because a handful of Christians of other denominations cannot unite with any of these stronger groups. They appear to take the stand that the denomination must follow its members wherever they go and start a church. This difficulty is increased when it is remembered that there is a change in personnel of the Army and Navy groups. So one finds little churches all over the city of Honolulu. The place presents an ecclesiastical medley that can be matched nowhere else on earth, except possibly in California.

Thus my study of religious conditions in the Hawaiian Islands has been distinctly depressing. I have gone from one church to another only to find, in most cases, a mere handful of worshippers

whose minister is woefully underpaid. There is no effective future for a number of these small groups. Yet they require funds and workers that might well be spared for China and India.

What a pity! If the Hawaiian Board had been left to evangelize these islands, what a saving in personnel and financial resources could have been made! Coming from West China with its population of 100,000,000 of which our West China Baptist Mission is responsible for 6,000,000, the utter waste of wealth in personnel and funds here in Hawaii seems to me an ecclesiastical crime. The good folks on these islands are one in faith

and loyalty to the same Lord and Master, Jesus Christ. They are kept apart by their sectarian beliefs and doctrinal idiosyncrasies.

What is needed in Hawaii, and throughout the world, is an Evangelical Catholic Church. As a step to this, I suggest that the Protestant churches of Hawaii might well adopt the principal and practice of a free interchange of members; so that the wasteful plan of a church or denomination following a handful of its members round the world may cease. Thus a forward step be taken towards that larger Christian unity which the world so sorely needs.



*The boat is the well known outrigger used by Hawaiians*

*Riding the surf at the famous Waikiki Beach near Honolulu*

## FACTS AND FOLKS

Mrs. J. P. Duggan, who for many years rendered efficient service as a missionary in Mexico, Puerto Rico and California, has prepared a tract in the Spanish language entitled *Mary, the Mother of Jesus*. It consists of all that the New Testament tells us about Mary, arranged in chronological order. This may be obtained at a nominal cost from the publishers, the American Tract Society, 7 West 45th Street, New York. Missionaries among Spanish-speaking people will find this tract most useful.



Detroit now includes among its various races and nationalities more than 125,000 Negroes as compared with only 5,000 in 1917.

### *News brevities reported from all over the world*

This enormous influx from the South presents terrific industrial, social, political, educational and religious problems. During these some 20 years Negro Baptist churches increased from two to 75. The Negro Christian Center maintained by Detroit Baptists is one of the best in the city. To meet the need of better trained Negro ministers, a theological school is being organized in cooperation with the Home Mission Society with Rev. Hugh Chamberlin Burr as president and Rev. S. D. Ross as vice-president. The Home Mission Society will appoint a dean. The school will be housed in the Baptist Christian Center.

In one of his letters from India, Secretary Randolph L. Howard wrote this little descriptive paragraph about India's poverty: "The people were but scantily dressed in an abbreviated nether garment of white or red cotton and a scarf about the neck, or perhaps in an "air-conditioned" shirt. Yet it was manifestly their best. Many homes were of the humblest character, a half-dozen poles, bent and arched over and covered with palm leaves. The door was so low that all had to bend double to enter. Perhaps there was a mat on the earth floor. Laborers earn only two or three annas, not more than five or eight cents, a day. Are we expecting too much in our emphasis on self-support of the Christian movement?"

*The Roman Catholic Church* has its most important shrine in Mexico in a suburb of Mexico City, formerly called Villa Guadalupe. What the Virgin of Lourdes is for French Catholics, the Virgin of Guadalupe is for Mexican Catholics,—the center of their devotion and the goal of their pilgrimages. Several years ago the government changed the name of the place to Villa Gustavo A. Madero, in honor of one of the heroes of the Mexican Revolution. In this suburb a Baptist church for years has had a very slow growth. It rarely numbered more than 40 members. The present pastor has remained longer on the field than any other, and is building up a congregation of well-informed, intelligent Baptists. For this past year the church has reported 21 additions of whom 17 are by baptism. Like the church at Pergamos in the Book of Revela-

tion, it is "where Satan's seat is"; for the religious festivals in honor of the Virgin of Guadalupe are accompanied by much intemperance and gambling.

• • •

A timely pamphlet, entitled *Since Repeal*, has just been published by the Temperance Facts Bureau, 986 15th Avenue S. E., Minneapolis, Minn. If you want the latest facts, illustrated by cartoons and graphs, concerning what has happened since the repeal of the 18th amendment, send for a copy at 10 cents, or 60 cents per dozen.

• • •

*The Bengal-Orissa Mission* issues an attractive, interesting quarterly periodical, called *Tidings*. Neatly printed in pamphlet form, 6 by 8 inches in size, it can be easily carried in a pocket and

read while on a train or slow-moving street car, or while resting at home. Individual subscriptions are 30 cents per year and in clubs of four in the same church, 25 cents per year each. Subscriptions should be sent to Dr. P. H. J. Lerrigo, 152 Madison Avenue, New York City.

• • •

*The Italian Baptist mission* in Hartford is more than 25 years old. Notwithstanding great difficulties which it has encountered among the Catholics, it has done good. Average Sunday morning attendance ranges from 60 to 65 and there is a flourishing Sunday school. The mission is supported by the Hartford Baptist Union and the Connecticut Baptist State Convention. Pastor Antonio Roca writes that this mission has a great future if it could have its own place of worship.



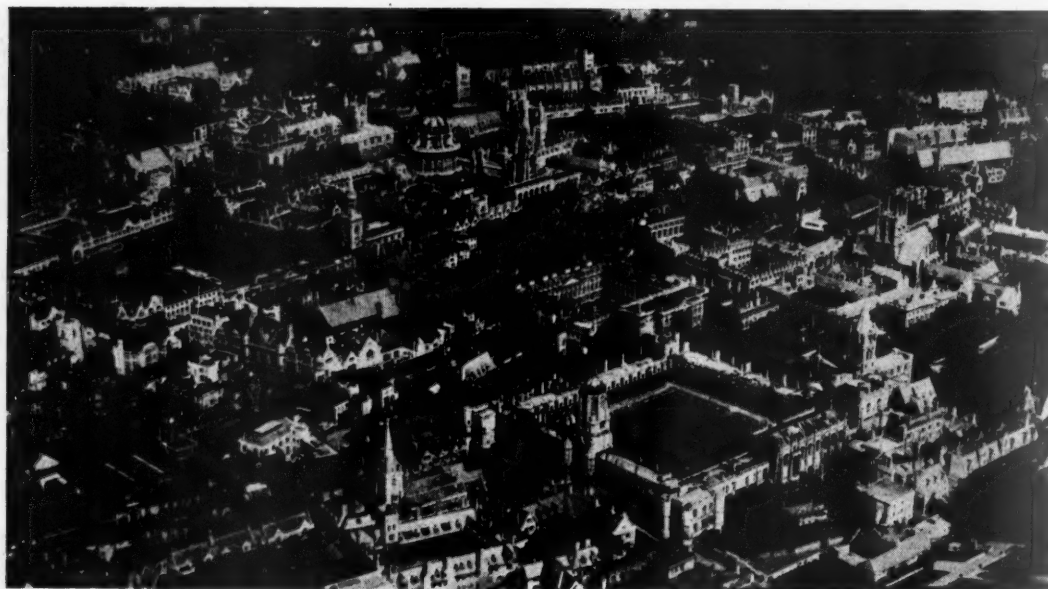
*Pastor Antonio Roca (center) and Italian Baptists in Hartford, Connecticut*



# God or Caesar?

*More than 800 delegates from all over the earth assembled in Oxford, England, at the World Conference on Church and State, July 12-25, 1937, to consider the threat of totalitarianism to religion and what it signifies for the future of Christianity*

By WILLIAM B. LIPPARD



*Airplane view of Oxford, famed university city in England. The dormitories of its many colleges housed the delegates to the World Conference on Church and State, July 12-25, 1937. Pictures of the conference and intimate snapshots of some of its outstanding personalities will appear in the October issue*

NOTE.—This is the first in a series of travel and conference narratives covering the World Conference on Church and State in Oxford, the World Conference on Faith and Order in Edinburgh, and three of the Baptist Regional Conferences held in July and August on the continent of Europe under the auspices of the Baptist World Alliance.—ED.

**W**HEN the Nazi government early in the summer cancelled the passports of the delegates of the German State Church to the World Conference on Church and State, it furnished a concrete illustration of the issue which brought more than 800 delegates to Oxford for two weeks of serious discussion. Fortunately, however, Germany was not entirely with-

out representation. Three delegates from the Free Churches, including the Baptists, who are not involved in the present church controversy in Germany, had no difficulty in obtaining passports or foreign currency and were thus able to be present throughout the sessions. Nevertheless the Lutheran delegates who were to have come from Germany, were greatly missed. In referring to their absence the Most Reverend Dr. Cosmo Lang, Archbishop of Canterbury, said in his opening address, "The obstacles put in the way of these delegates from Germany only deepen our sympathy with our brethren in their trials and in their valiant efforts to maintain the freedom of the Church of Christ and the unhindered proclamation of His gospel."

During this significant conference the familiar words of Jesus were repeatedly quoted; "Render

unto Caesar the things that are Caesar's and unto God the things that are God's." And in the minds of all there was the disturbing realization that we are living in a time when the people in many areas throughout the earth are being called upon to render unto Caesar not only the things that are Caesar's but also the things that are God's. The world stands at another of its historic and decisive periods. The sovereignty of the State is seeking to transcend the sovereignty of God in the affairs of men. Humanity must choose between God and Caesar.

The conference met in the setting of today's titanic clash of antagonistic theories of life. All over the world the churches are being driven to seek clearer, deeper and more convincing insight into the meaning of man and the meaning of life in the mind of Christ as contrasted with the communist or fascist or nationalist doctrine of man and State. Simultaneously they are seeking also the Christian conception of the community of the children of God across the earth as contrasted with current ideas of community based on doctrines of race or class or blood or national boundary lines. What a tremendous change could be wrought in the world's life if all these churches and denominations after centuries of separatist existence, sectarian emphasis, divided counsels and cross purposes, could arrive at a common mind and agree on a united course of action to meet these supreme issues. To discuss that and all its related problems, more than 800 persons came to Oxford from 45 nations. Assembled in the spacious semi-circular auditorium of the Sheldonian Theatre, with its twin projecting pulpits, its lofty ceiling and two galleries, they represented 97 denominations, practically all branches of the Christian church except Roman Catholicism and the smaller and lesser known bodies.

It was a fascinatingly picturesque crowd. Amateur photographers kept their cameras busy. MISSIONS in October will feature some of these snapshots. Dark skinned and lighter hued Negroes from America and South Africa sat beside long bearded and heavily robed patriarchs from the Eastern Orthodox churches. Bishops of the Church of England, by their knee breeches and black leggings, were easily differentiated from the frock coated clergymen of other lands. There

were hundreds of ministers and laymen from the United States, clad in more informal regalia. Here and there sat a woman. The marked scarcity in femininity suggested that among all churches the appointment of women delegates had been an afterthought. Of great potential significance for the future of Christianity was the presence of 100 carefully chosen young people. All were under 25 years of age. They came from 30 countries and represented 45 denominations. Because of their presence, nobody can say of Oxford what was facetiously yet seriously said of another recent church conference, "It was a forward looking by back numbers!"

All these people came with a purpose, as stated in a single sentence in *The London Times*, "to discover what are the main questions confronting the church in the modern world, what degree of agreement there is among Christian people on these questions, and what are the fundamental points of disagreement."

The mere fact that such a motley and polyglot crowd could assemble under one roof, sing the hymns of the Christian church, twice daily bow in worship together in St. Mary's Church; recite in unison the Lord's Prayer, sleep in the same college dormitories, eat at the same tables in the college dining halls, and mingle in fraternal social intercourse with one another, suggests how easily the church could be, if it really wanted to be, a fellowship that transcends all national and racial lines. Here was a living demonstration of the meaning of ecumenical, a rather new word for Baptists. In Christian usage it signifies "that which is representative of the Church in its entirety." The word international is not adequate because it implies as final the division of mankind into nations. Nor is the word interdenominational suitable because that implies ecclesiastical division. And no genuine Christian believes in the permanence of our sectarianism.

The formal opening of the conference was marked by the customary preliminary confusion as delegates in crowded aisles sought to find their seats. Here and there greetings were exchanged as friend met friend. From the floor rose the sound of many voices like the sound of many waters, and in many languages. It was a veritable babel of tongues. Suddenly a hush fell upon the crowd. While all stood, the aged Archbishop of

Canterbury entered the hall. With the dignity that pertains to his office, clad in black and crimson ecclesiastical regalia, showing no sign of the strain to which he had been put by the abdication of Edward VIII and the coronation of George VI, he mounted the stairs to the high platform and formally opened the conference by announcing Luther's great hymn, "A Mighty Fortress is our God." It was sung in three official conference languages, English, French and German. As its stirring harmonies ascended, I closed my eyes and in imagination I sat again in the Tannenberg Memorial in East Prussia (See *MISSIONS*, November, 1934, page 520), at the funeral of the late President von Hindenburg, where I had heard it sung by 15,000 men.

After a service of worship conducted jointly by Professor John Baillie of Edinburgh and Secretary M. E. Aubrey of the British Baptist Union, and a welcome by the Vice-Chancellor of Oxford University, the Archbishop delivered his presidential address. In the course of it he said that this was a time of change in the whole outlook of the peoples of the world so profound and far-reaching as to be comparable only with the time of the break-up of the Roman Empire or the Renaissance and the Reformation. And while our century had many sad features, one feature was not sad. That was the gathering tide of Christian union. The ecumenical movement represented by this conference was so remarkable as to be regarded as a wholly new fact in Christian history. He deplored the absence of Roman Catholic delegates and expressed the hope "that the day might come when common dangers and a true sense of the real facts of Christendom might lead the Roman Catholic authorities to sanction active coöperation with their fellow Christians." Continuing he said that in Russia, Italy, Germany and Japan, a new claim had been asserted and enforced, that the State must dominate the community and bring the whole life, thought, and action of its people within its grasp. Such a claim must inevitably come into conflict with the claims of Christianity.

This was the first of 17 so-called plenary sessions. Five were held during the first week. Twelve were scheduled for the second week. Four main program topics featured the first week's plenary sessions, (1) The Church facing the

secularism of today's world; (2) The different conceptions of what constitutes the Church; (3) The basis of the Christian ethic; and (4) The Church as an ecumenical society. Interspersed between the plenary sessions were section meetings. The entire conference was split up into five sections in which the following five major questions were thrashed out, (1) The Church and the Community, under the chairmanship of Sir Walter Moberly of England; (2) The Church and the State, under the guidance of Professor Max Huber of Switzerland; (3) The Church and the Social Order, with Dean J. P. Maud of University College, Oxford, presiding; (4) The Church and Education, under the chairmanship of President Henry Sloane Coffin of New York; and (5) The Universal Church and the World of Nations, with President John A. Mackay, of Princeton, N. J., presiding. Thus the discussions of the topics in the plenary sessions furnished the background for the detailed study of the major issues in the section meetings.

Enormous preparation covering several years had to be made for this conference. Scores of books have been written on both sides of the Atlantic. The best minds in the churches of all lands have contributed time and thought to the problems. Each section had before it an extended "draft report," prepared by a commission which had been at work for many months. Some parts of these reports were accepted by the sections without alteration, showing how remarkably the commissions had reflected the common mind of Christendom. Other sections, however, were unmercifully dealt with. Discussion and debate was sharp but never acrimonious, keen and animated, yet always in a spirit of brotherhood. Manifest everywhere was a sincere desire to understand and appreciate the other point of view.

As these lines are being written (July 16), the sections are holding their final sessions. Over the week-end several smaller committees will formulate the reports to be presented to the entire conference during the second week. What will be done with them when everybody has a chance to discuss them, as well as brief references to some of the outstanding conference addresses, must be left for the October issue of *MISSIONS* to report.

*Oxford, England, July 16, 1937.*



# MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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SEPTEMBER, 1937

No. 7

## Social Service Realism at the Southern Baptist Convention

AN unexpected jolt to Southern Baptists came at the recent meeting of their Convention in New Orleans when a group of younger pastors denounced the social service resolutions as "weak and inane" and proposed something more realistic. In reporting the incident *The General Baptist Messenger* said:

Backed up by a coterie of younger men, a young minister created a sensation in the staid sessions of the Southern Baptist Convention when he proposed that the so-called "Hard Shell" Baptists of the South throw over their reactionary trend and espouse the cause of labor, aid in solving the world's economic and social problems, and go on record as being unequivocally against any sort of war.

More frank was *The Christian Evangelist* (Disciples paper) which said editorially:

Having listened with apparently growing impatience to the report of the Social Service Commission, a young minister finally gave evidence of utter revulsion. Attacking the resolutions as inane and weak, he proposed that the Convention go on record as against any kind of war, view the problems of labor sympathetically, show friendly interest in the plight of Southern sharecroppers and petition President Roosevelt to call a new disarmament conference.

But he and his young supporters did not get very far. The shocked Convention refused to pay any attention to them. Their sinful proposals were so horrible that a Southern Baptist journal could not directly quote them in its account of the sessions.

With characteristic curtness, *Time* (the weekly news magazine), always alert for something newsworthy in the world of religion, said:

Unscheduled on the program, a 28-year-old minister cried: "I cannot adopt such a weak report in a day when we are faced with hunger throughout the land. . . . Why is there nothing in this report condemning conditions among the sharecroppers? . . . You talk about the brotherhood of man. Why, there are Negroes standing outside the door of your Convention and you won't let them in! This Convention ought to go on record favoring the anti-lynching bill." While delegates shouted, "No, no, no," Georgia's ex-Congressman W. D. Upshaw rose and said, "I am going to refute this young man. He is not an oldtime Baptist." Oldtime Baptist Upshaw refuted at length.

In cautious phraseology *The Word and Way* (Southern Baptist paper), commented:

About the only phase of the Convention work which strikes fire and calls forth participation from the floor is social service. Whether the Convention wishes it or not, it appears certain that increasingly the proponents of a new social and economic order are to be heard in the Convention in the future.

MISSIONS publishes these extracts solely as news, for Northern Baptists are interested in denominational progress below the Mason and Dixon line. It makes no adverse comment. It recognizes the impropriety of Northern Baptist criticism of Southern Baptist deficiency in grappling with problems of vital social interest. Northern Baptists have not yet made enough progress in removing beams of social negligence from their own eyes to justify their talking about motes in the eyes of Southern Baptists.

Nevertheless, three observations seem warranted. (1) The world is watching the church as never before in order to see how its professed allegiance to Jesus Christ squares with its attitude on social issues over which Jesus was so deeply concerned. (2) In evangelism at home and in missions abroad, the individual gospel and the social gospel are integral and inseparable. Any emphasis on one to the exclusion of the other falls short in presenting the whole gospel. (3) Slowly yet inexorably, even among Southern

Baptists, "the Christian forces of the world are being challenged to proclaim fearlessly and to practice courageously a gospel of brotherhood in all the relationships of life."

Whether Christianity will maintain its spiritual leadership in our world depends both on its fidelity to its Founder and its ability to meet that challenge.

### Roman Catholicism and the American Negro

**I**N HIS article in February *MISSIONS*, pages 101-103, Dean H. M. Smith referred to the growing awareness of Roman Catholicism that there are Negroes in the United States. Further evidence of that appeared in a recent editorial in *The Commonweal* (Roman Catholic paper), entitled "Negroes and the Faith." On the occasion of its 50th anniversary, Pope Pius XI had sent a message to the Catholic Commission for Work among Colored People. The editorial stressed the point that after half a century there are only 250,000 Catholics among 12,000,000 American Negroes. Because they are now more than ever exposed to the dangers of unbelief and to pernicious activities of every sort, the Pope urged an immediate and wide expansion in Negro missions by means of "a greater number of churches, of chapels, of apostles and of schools." There is deep significance in this sentence from *The Commonweal's* editorial:

Those who realize the splendid religious character of the American Negroes and realize also the gross injustice which lies so heavily on their race, will welcome and pay heed to this call to extend the Faith among them.

Possibly this effort to win the Negro may be only a phase of Catholicism's fight against communism. Nevertheless it prompts the question as to whether American Baptists are also conscious of the "gross injustice which lies so heavily on the Negro race." It has long been boasted that the Negro is incurably a Baptist and that when he is not a Baptist, it is because some one has tampered with his religion. Yet it is as certain as sunrise that if Roman Catholicism promises him a release from the bondage of race injustice, such as is not assured by other religious bodies, then he will cease to be a Baptist or whatever else he might be and will become a Catholic.

### A Star in the Heavens Records His Name

**T**HE death of Ambrose Swasey on June 15th in Exeter, N. H., where he was born nearly 91 years ago, removed a distinguished engineer from the world of science, and a devoted layman from the fellowship of Northern Baptists. As maker of telescopes he had risen to such high place as to have been honored by numerous scientific societies in America and abroad. Only a few weeks before his 90th birthday he received at the hands of former President Herbert Hoover the Hoover Medal, awarded only on rare occasions by engineers to a fellow engineer for "distinguished public service." (See *MISSIONS*, February, 1937, page 92.) Paralleling his remarkable career was his notable service to the denomination. And throughout his long life he exemplified superb integrity of character, nobility of mind and serenity of soul. In any gathering his presence was always a benediction. His four score years and ten were neither labor and sorrow, but rather joy and satisfaction in service to his fellowmen and in fidelity in Christian discipleship. His name is forever written in the heavens for the asteroid Swaseya is named for him by the astronomer who discovered it through one of Dr. Swasey's telescopes. And because of his many gifts to the world-wide missionary and educational causes of Northern Baptists, for years to come men will rise up and bless the memory of Ambrose Swasey.

### Ecclesiastical Ugliness and the Beauty of Holiness

**A**T A recent conference on church architecture, conducted by the Home Missions Council, the discussion brought forth vigorous language. It was said that "most church buildings are architectural blasphemies," that many edifices "inspire profanity instead of worship," and that if people are expected to "worship the Lord in the beauty of holiness," then ecclesiastical ugliness is a sin. This is not only true at home but also on the foreign mission field where, until within the past few years, we have been merely transplanting typically unattractive American church meeting houses. Today they stand in ugly contrast to the architectural beauty of the pagan temples all about them.

Unfortunately, few churches either here or abroad can rebuild their edifices so that a more churchly architecture might help develop a finer spirit of worship. Recognizing that, Dr. C. M. Dinsmore as Chairman of the Council's Building Committee, offered a suggestion that all can follow. He urged that the name "sanctuary" be substituted for the name "auditorium" as applicable to the room in which worship services are held. To this suggestion Baptists might well give heed. Too few of us think of our church as a "sanctuary." Too many of us regard the room filled with sparsely occupied pews, as an "auditorium," a term that connotes a lecture room or a concert hall rather than a church.

There is today a marked trend toward more worship in the church. Even Baptist churches are developing a liturgy as an aid to a more reverent and devotional service. So the word "sanctuary," with its long usage in the Old Testament, needs to be restored to our vocabulary. It will inspire reverence for and in the House of God and induce a richer spiritual experience in worship. People gather in an auditorium. Worshippers assemble in a sanctuary. Between people and worshippers and between auditorium and sanctuary there is an ecclesiastical as well as a profound spiritual distinction.

## Editorial ♦ Comment

♦ Through movie contracts and sales of photographs for commercial advertising, the famed Dionne quintuplets, now three years old, have amassed a fortune of nearly \$600,000. Fully \$200,000 more will be added during 1937 and again in 1938 through contracts which do not expire until 1939. By the time the five girls are five years old they will be assured of a life income from a fund of \$1,000,000. They are included in the new edition of *The Encyclopaedia Britannica*. It is a curious state of affairs. Their only achievement is their existence. For the first time in history the world has contributed one million dollars to five people for the sole reason that they were born and survived.

♦ Mark up another score for Negro achievement and for white recognition of Negro capacity. New York City's Corporation Counsel Paul Windeis has appointed Miss Jane M. Bolin as Assistant Corporation Counsel. She is the first Negro woman to hold such a municipal position. At an annual salary of

\$3,500, she will be assigned to the Court of Domestic Relations which handles many cases involving Negroes. Miss Bolin is a graduate of Wellesley College, where she was in the honor group. She received her law training at the Yale Law School and was admitted to the New York Bar in 1932. Since then she has been practicing law in New York. She is a member of the National Association for the Advancement of Colored People.

♦ News coming out of Russia is often unreliable. The report that Rev. N. Odinzov, President of the Russian Baptist Union, had died in prison is now contradicted. (See MISSIONS, January, 1937, page 28.) The report of his death, says *The Baptist Times* of London, had come from a source hitherto entirely trustworthy. And now the retraction comes from a source equally trustworthy. We can only hope that the contradiction is true.

♦ Southern Baptists deserve the heartiest congratulation for their magnificent achievement in debt reduction. In 1933 their Foreign Board owed the banks in Richmond \$1,100,000, top figure at the bottom of the depression. At the close of their fiscal year on April 30th last the debt stood at \$367,000, a reduction of \$742,000 in four years.

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## THE GREAT DELUSION

Number 43

NINE THOUSAND SALOONS

ACCORDING to Miss Jessie Binford, director of The Illinois Juvenile Protective Association, Chicago has more than 9,000 saloons, although they are known as taverns.

In a recent investigation, as reported in *The Christian Advocate*, 1,176 taverns were visited and 1,105 were found violating one or more liquor control laws. The report stated:

In two and a half years the new taverns, which were to solve all the evils of pre-prohibition days, have become a combination of the old saloon, the restaurant, the dance hall, the gambling center and the house of prostitution.

The tremendous competition for business among Chicago's more than 9,000 taverns is in part responsible for the immoral sidelines which many tavern keepers had taken on.

How often the repeal advocates, sincere and otherwise, solemnly deluded the American people in promising that the saloon would not return.



# CHINA SHOOTS THEM AND BAPTISTS ABANDON THEM

*Two methods of dealing with the problem  
of leprosy and its unfortunate victims*

By C. E. BOUSFIELD, M.D.

## TOP CENTER

*She had leprosy all over her face  
and is now entirely cured.*

## BELOW FROM LEFT TO RIGHT

*He is cured but permanently  
disfigured.*

*He was an advanced case and is  
now cured.*

*Cured, happy, going home to live  
a normal life.*

*Cured after three years of con-  
tinuous treatment.*

*The boy came just in time and  
was cured after four months.*



NOTE.—Associated Press reports recently stated that 75 members of the leper colony in Kwantung Province had been executed, that the Canton police were engaged in rounding up all lepers, that 12 lepers had been shot in Samshui, a town 25 miles west of Canton, that a lone survivor owed his escape to hiding in a sewer, and that among those shot was a 12-year-old boy so emaciated by the disease that he had to be dragged through the streets to the execution spot. Compare this cruel and ruthless method of dealing with leprosy with that of Northern Baptists in abandoning them. Because of lack of funds, no doctor is being sent to take the place of Dr. C. E. Bousfield at his leper colony in South China when he retires this year.—Ed.

ALMOST the whole of my time during the year has been given to leprosy patients and to research on that disease. My clinics grew to be so large that the Hai-meng clinic became a greater physical strain than I was able to bear, and with great reluctance I was compelled to relinquish it. In addition to my leprosy patients I have had other patients, more than 200 in the course of the year, who have come to me for various reasons. Some were referred to me by

doctors in the city for diagnosis and some were sent by our Christian community and special friends.

I hold my leper clinics four days a week. They are all very large. In summer they usually begin a little before 8 A.M. and last until noon or 1 P.M., and often longer than that. In winter they begin about 7:30 A.M. Besides the actual work of the clinics, the laboratory work takes much time. I do all of that myself.



*A typical, crowded street, anywhere and everywhere in China. How many lepers are wandering about in the crowd is anybody's guess*

If I were not returning home it would be interesting to see how large a clinic I would have after another year or two. In 1931 I had two leprosy patients and in 1932 about 20. In 1933 I had about 45. In 1934 I began to take the treatment for leprosy very seriously and to make a careful study of it, so that the number of lepers rapidly increased. I treated 180 during 1936. These have come with more or less regularity through the year.

I am convinced that the only way to rid China of leprosy is by such work as I am doing. Dr. Fraser of the English Presbyterian Mission in Swatow has also demonstrated the same thing to his own satisfaction and to that of Dr. James L. Maxwell, who has several times visited and inspected both his work and mine. In our outpatient clinics we get the early cases and cure them before they have become a source of infection to others and before they have suffered any permanent disfigurement or disability through loss of fingers or toes. This can be done at relatively small cost. To carry on leprosy clinics little is needed apart from the amount required for the purchase of medicine.

During the last months of the year, Pastor Ki has done very much to help with the evangelistic work among my patients. He has come regularly and preached and done personal work with them without any remuneration. Although I begin my clinics so early, I usually find him there.

My last word on this subject is one of great sadness. There is no one to carry on the work after I lay it down. My patients are deeply distressed about it. Those who are apparently cured find it hard to believe that they will not have a relapse. Those who are not yet cured fear now they never will be. And the new patients are still more distressed.

The Foreign Mission Board has given no appropriation at all for the work for leprosy patients. So the expenses have been met by various givers who have all been moved by the Spirit of God and send contributions and offerings. The most generous gift has been from the American Mission to Lepers.

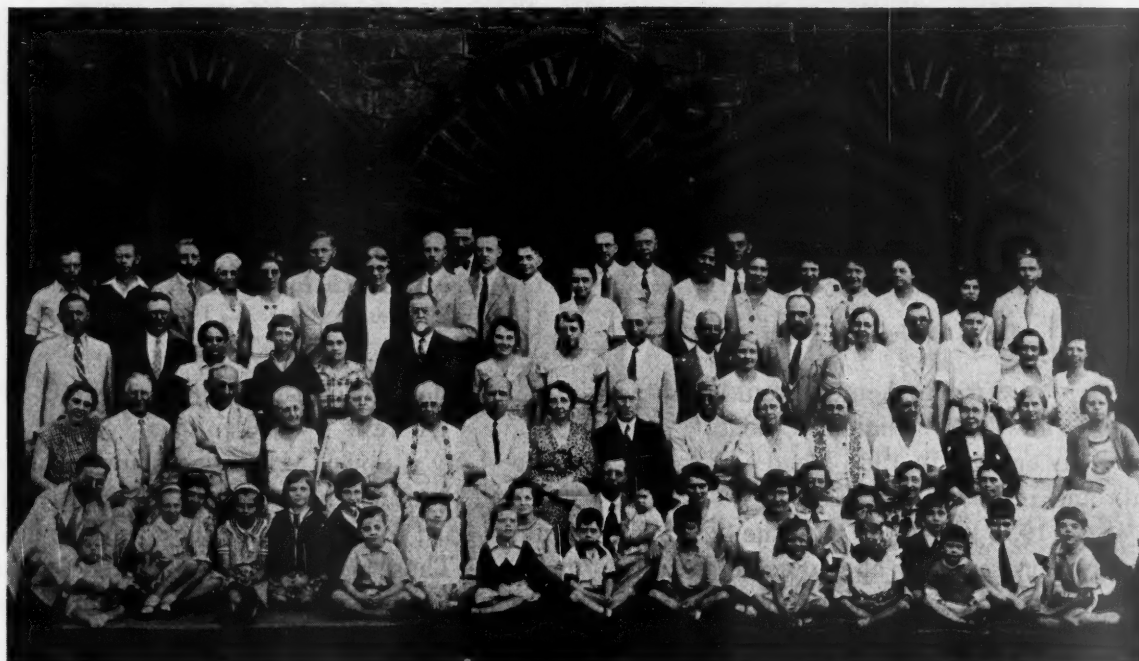
Two Chinese doctors in the city have shown great interest in the work but not to the extent of giving their services. Indeed they can hardly be blamed for that. To take on 180 charity patients is more than they can do without giving up their own practice on which they are dependent for a living. We can just thank God for what He has enabled us to accomplish.

While we are sorry that the work must cease, we are thankful that in the economy of Heaven nothing done for "the least of these" is ever in vain. This is said as a word of thanks, and of consolation to all those who have generously sent me gifts for the work. The White Cross gifts as well as those gifts which have enabled me to pay for the medicines, have made the work possible.



# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*



*Missionaries and their families at the Annual South India Conference in Ongole*

## Thirteen to One

*The retirement of 13 veteran missionaries and the appointment of only one new missionary presents a grave personnel problem to the mission in South India, which in spite of its depleted staff, hopefully closes the first year in its second century*

By JOHN S. CARMAN, M.D.

THE Annual South India Mission Conference met in Ongole. While the business sessions had to be spent largely in discussing means for saving money and cutting work, there was no sense of defeat. Hardship has often been the time of new vision and new planning. This was the desire of the Conference as we thought together in our devotional periods.

The needs here and God's command call for advance. Children with pain, swelling or convulsions are burned with hot irons. To keep away an epidemic of cholera, live chickens are tied upside down over the roads, and rich offerings are

made to a goddess. Mothers die of lockjaw and blood poisoning because of dirty hands that deliver their babies. Mountains of ignorance, fear and superstition are all about us. In many villages in the area for which we are responsible, even the name of Christ is not known. Thus at frequent intervals during the Conference sessions, we prayed for new vision, new faith, and new purpose. We were encouraged by reports from the home churches in America in connection with the Forward Movement.

The Conference was inspired by the sacrificial gifts from the Telugu Baptist women to help cover the

Foreign Mission Board's deficit. These women out of their poverty gave generously their treasured pieces of jewelry, usually their only savings. Even from the meager food allowances they had brought gifts toward a deficit which threatened the closing of work which many of them had never seen. Here was not only a cause for rejoicing but a challenge to all of us to deeper devotion.

With a new interest in Christianity among caste people, not seen before in our generation, and with village after village begging for a Christian teacher, the Conference decided to somehow hold on to all our Teacher Training institutions. With reluctance and many misgivings, however, we had to agree to close the Madras work when Dr. and Mrs. S. D. Bawden retire next year. It is our hope that the churches there will be strong enough to minister to at least some of the 235,000 Telugus in that



great city. Another station, Mahbubnagar-Gadwal, which we must abandon, may possibly be taken over by the Mennonite Mission. Despite many difficult problems, the Conference is negotiating with the United Lutheran Church Mission for a more exact delimitation of territory in the regions where both missions are working.

We were greatly helped by the visit of Dr. and Mrs. R. L. Howard of the Foreign Mission Society. We were very glad to have them in our homes, in our stations and at our Mission Conference.

During the past year five missionary couples retired, Rev. and Mrs. Wheeler Bogges, Rev. and Mrs. J. A. Hubert, Dr. and Mrs. F. L. Kurtz, Mr. and Mrs. W. C. Owen, and Dr. and Mrs. J. A. Curtis. Miss Frances Tencate

retires after a few more months. To take their places we need many new missionaries, but there was only one to welcome this year, Miss Roberta Hopton. May she be but the first of a group of consecrated young people who will come from America to carry on the work and to help us accomplish "greater things" for Christ in India.

Last year we celebrated the centenary of the Telugu Mission. Already we have completed one year in the new century. It was good to look over the past and to identify ourselves with this glorious enterprise. But we would be untrue to the spirit of the pioneers if we looked only at past accomplishment. The task of today is before us. The Christian church of tomorrow is in the making. We must go forward.

The verandas house all the relatives and friends that accompany the patients. Although our medical school provides us with a fine nursing staff to care for the sick, we still have no funds to provide food for them. So this must be prepared by the relatives. Usually the whole family comes along. These people, as well as the ambulatory patients here for treatment, should be housed in separate buildings. Some missions provide one or more brick sheds, divided into many cubicles, where each family can sleep and eat. We do not have these simple though necessary buildings, and so have to carry on with these crowds of people at our elbows. Our nice white-washed walls are continually being blackened with the smoke from their numerous and necessary fires! But if you wish to have a glimpse of native life, you have only to sit outside the hospital and you will see varied activities, including the preparation of food, the bathing of babies, the dressing of hair, the making of pots, mats, baskets, etc.

As you have probably guessed, this central building contains the wards: men's surgical, women's

## Sixty Miles and Sixty Beds

*The story of the Sona Bata mission hospital and how its ministry is appreciated by the people of Belgian Congo*

OUR hospital work at Sona Bata is so much bigger than at Banza Manteke because the population is denser and we are so easily accessible, being right on the railroad and so near Leopoldville, the capital, and Thysville, another large center. Though there are government hospitals in both towns and well equipped dispensaries, the Protestant Congolese, as well as many others, prefer to travel the 60 miles to be treated by us. Consequently our hospital is large, as hospitals go out here, and the daily treatments at our dispensary run into the thousands annually.

Most buildings in Congo are one-story high and therefore spread out or divided into groups of small buildings. As you approach the Sona Bata Hospital, which is located on a hill, and so visible from almost every direc-

tion, your attention is focused first on a large central building in the shape of a cross, completely surrounded by verandas.



*Standing in line and awaiting their turn for inoculation against sleeping sickness in Belgian Congo*

surgical, men's medical, women's medical—60 beds in all. These wards form the four arms of the cross. In the middle there is a central hall lighted from above, from which the nurses on duty can see into all the wards.

At one end of this building, connected by a veranda, is the dispensary unit, containing rooms for interviewing and examining patients, for treatments and injections, for the dispensing of drugs, as well as the laboratory where most of the microscopic work and tests are done by the Congo staff. In fact, all of the work of the dispensary is performed by this staff, who call upon the foreign doctor only for emergencies which they cannot handle or for especially difficult or serious cases. Every afternoon the doctor is at the clinic to examine such patients.

At the opposite end of these buildings stands the surgical unit. And here again the Congo staff performs all the necessary work,

except the actual operating which is done by the doctor. However, minor surgical cases and normal obstetrical cases, usually without the presence of the doctor, are handled most satisfactorily by the assistants. What a picture to see the white-clad boys and girls, medical students and nurses, sterilizing the instruments, gauze, gowns, etc., in the improvised steam pressure sterilizing outfit! This was assembled most ingeniously by Dr. Q. W. Westcott of Tondo several years ago when visiting here. He utilized an old tin trunk, two empty five-gallon cans, a small boiler and the old instrument and dressing sterilizers already in use several years. Yet even this presents a terrific contrast to the crafty witch doctor with his hideous paraphernalia, who formerly held sway, and who, in many parts of Central Africa still controls the destinies of thousands.

aminations for tuberculosis campaigns, utilized by teachers mostly.

Our training school for nurses has 33 students under the guidance of Miss Jennie C. Adams and five graduate assistants, with five others of us as medicos and instructors additional on the staff. I do not hesitate to extend my highest regards for the profession to our graduates, who far and near in these scattered Isles have brought relief to body and soul to countless folk. They carry on with the principles of the school to follow in the footsteps of the Great Physician of all time, in service to any and all, irrespective of time, color or creed.

It was a pleasure to get out into the district to certain distant consultation centers in the hills and towns, to inspect hundreds of folks, to urge hospitalization for the necessary cases, to bring the message of God in word and action. Several medical mission centers augment our hospital program of reestablishing the sick in healthy bodies, minds, and souls.

We extend our cordial appreciative thanks to all who contributed so generously with their White Cross supplies and their cash gifts.

## Victims of Slash and Crash

### *A High Record in Mission Hospital Service*

THE Emmanuel Hospital in Capiz, Philippine Islands for 1936, had a record year with 1,930 patients, the largest in its 30 years of service.

The surgical department had an unusual array of mighty interesting cases, victims of slash and crash, due to the eternal bolo, and truck and even airplane smash. Abdominal surgery, genito-urinary and gynecological cases were especially to the fore. People have become surgically minded, quite a task in the Orient to become that way. Many of our slash cases really ought to be classified amongst the major operations, because of their extent and labor spent in repair as well as risk in-

By FREDERICK W. MEYER

volved. Bolo carvings continue to be extensive, fantastic, gaping and gruesome. The hospital has achieved quite a reputation for treatment of such slashes, which make us so weary of the medico-legal subpoenas. In our obstetrical department, folks still persist in bringing us the abnormal cases at a late hour, detrimental to a living child.

Our X-ray department had a two months vacation to enable us to construct a larger tank for the high tension transformer, to house more insulating oil, our first repair job since installation. We offer very cheap fluoroscopic ex-

### STATISTICAL RECORD

Inpatients	
Men .....	772
Women .....	562
Children (under 13 years) ..	596
Private patients .....	49
Second class .....	197
Third class .....	1,684
Number of outpatients .....	1,605
Days of treatment .....	16,300
Daily average of inpatients ...	45
Number of deaths .....	88

(More than half occurred within the first day, the patients having been brought in moribund condition.)

Operations	
Major .....	122
Minor .....	529
Total .....	651

# Labor Day

## A Prayer for Labor Day

**H**EAVENLY Father, we bring to Thee this day the toilers of the world, those who struggle at the hard tasks of this social order. We pray for them with confidence, knowing that the heart of infinite love, the mind of infinite understanding, is surcharged with sympathy for their needs and appreciation of their place in the coming kingdom of peace. For Thou didst elect to reveal Thyself to men in the form and service of a working man; the hand that was nailed to the Cross was the hand of a Carpenter. How grateful we are for this kinship! May it be real today to the world's workers. Give them joy in their work and peace in their hearts. Curb the selfishness, the materialism, the irreverence, the unrighteousness among them, and give them leaders who fear God and regard the eternal interests of man. Bring, O Lord, the just and righteous settlement of every dispute between employer and employed. Let the motive of profit be secondary to the motive of service. Hasten the dawning of the day when the industrial world shall be a part of the kingdom of God, dominated by the ideals and purposes of Christ and an agency in the furtherance of his will. This we ask in the Spirit of Christ. Amen.—ELMER T. CLARK.

From *The Book of Daily Devotion*, published by the Cokesbury Press. Used by permission.

## Labor Day Scripture

And to rejoice in his labor—this is the gift of God.—*Ecclesiastes 5:19*.

He judged the cause of the poor and needy; then it was well. Was not this to know me? saith the Lord.—*Jeremiah 22:16*.

Except the Lord build the house, they labor in vain that build it.—*Psalms 127:1*.

## The Master of Laborers

O Master of the common weal,  
The shop, the field, the market place!  
Thou knowest all the pangs we feel.  
Thou knowest all our need of grace;  
And where the world's injustice goads  
The weary, on the climbing roads,  
Stoop once again with tender voice,  
Though clanging discord fills the air,  
To whisper hope and bid rejoice  
All who the world's depression bear.  
O Master of the toiling clan,  
Thou Son of God! Thou Son of Man!

—GEORGE EDWARD DAY.

From *Poems for Special Days and Occasions*, compiled by Thomas Curtis Clark. Used by permission.

## Thoughts on Labor Day

Christianity was founded by men of the laboring class. Jesus was a carpenter and Paul was a tent-maker. At least four of the disciples were called from the task of catching fish. On the other hand the first evangelist was called from a government position. The early church included both slaves and masters within its membership. Any study of the personnel of the founders of Christianity will show both the lowly and the wealthy in the fellowship. *There is no class spirit in the New Testament*. So the church today cannot indulge in partisanship without deserting the practice of its founders who labored, not to serve any group, but to save all men and to bring all sorts and conditions of people under the rule of God and into a world brotherhood where all distinctions were lost in love.—*The Methodist Protestant-Recorder*.



One of the principles of Jesus was the sacredness of work; yet he also proclaimed the principle of the sacredness of man and the sanctity of every human soul. The first means little without the other. *The man who works is of more value than the thing he works at*. Labor is indeed sacred, but it does not fulfill its sacred purpose when it is organized so as to starve and blight human bodies, cramp and dwarf human minds, degrade and destroy the human spirit. There is nothing sacred in that.—*The Messenger*.



As our industrial and economic life becomes more complex we discover increasingly urgent need for more personal consecration of individuals to the religious life.

Religion will always be indispensable not only for the soul of the individual, but also as social cement to hold any society together in the bonds of peace.

The church must continue to serve society by proclaiming Christ's gospel of justice, love and reconciliation, and by insisting that both individuals and institutions shall conform to the will of the God of justice and love.—*From the Federal Council's Labor Day Message*.



Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—JAMES REED.



# FROM REDLANDS TO RANGOON

*The story of the youngest Baptist college in the United States. Its influence extends to the other side of the world where its students now support an alumnus in missionary service in Burma*

By FRANK W. PADELFORD

**I**N RECENT years several Baptist colleges in the Middle States celebrated their centennials. By contrast the youngest Baptist college is less than 30 years old, for Redlands University began its work September 29, 1909.

This did not, however, represent the first efforts of California Baptists to establish a college. At least two previous efforts had been made. More than 50 years ago California College had been opened at Oakland. It continued operation for several years. In 1887 Los Angeles University was organized. Operated for several years, it never reached beyond the academy grade.

Then in 1907, under the spell of an address by Dr. J. N. Field of Redlands, the Southern California Baptist Convention authorized the establishment of a Baptist college. Dr. Field was made chairman of the committee to raise a fund of \$300,000. His own city donated a tract of 40 acres for the campus and raised \$100,000 for the endowment. Of course it won the site.

Having made a great success of the campaign, Dr. Field was naturally made the first president. He remained president for five years, but it is doubtful if even his optimistic spirit had dreamed of what would take place during the presidency of 19 years of his successor, Dr. Victor L. Duke. No other Baptist college ever made such strides in the first 25 years of its life. Like a gourd it sprang almost full grown from the soil.

As one stands at the portico of the administration building one gazes upon one of the most beautiful vistas in America. In front are the new white buildings of the college nestled among the orange trees. Beyond is the green valley extending to the snow covered mountains in the distance. It was an artist who selected the site for this college.

The original 40 acres have now been increased to 100. The administration building, erected by Dr. Field, is now flanked by the Hall of Science and the Hall of Letters, the library and the gymnasium. Across the campus stands the beautiful chapel with the art and music buildings. On one side of the quadrangle are two dormitories for boys and on the other side three for girls.

The original \$300,000 has now risen to a property investment of \$1,887,950 and an endowment of \$3,160,000. By common consent, credit for

BELOW: *Founders' Day at Redlands University*

ON THE NEXT PAGE: *Students paying their pledges toward the support of Mr. and Mrs. J. R. Andrus in Judson College*





this remarkable development belongs primarily to the business manager, Mr. George P. Cortner, who has gained the confidence of many people of wealth and has interested them in the college. The greatest benefactor was Mr. M. C. Treat, the "Man from Pennsylvania," who made his home in California. He made Redlands one of the chief objects of his many benevolences. Fortune has certainly smiled on this "College in the orange grove."

Since the coming of President C. H. Thurber in 1934 the educational program has been entirely rebuilt. Redlands has stepped into a position of leadership in the remaking of college education. Instead of seeking to fit the individual student into a college program, Redlands is seeking to adapt its program to the interests and needs of the individual student. This is almost a revolution in college education.

As at Colgate, where Dr. Thurber's experiments began, the student devotes the first year and a half to a general survey of the important fields of human knowledge so that he may have an acquaintance with the world in which he lives. Then he selects his field of concentration. To its various phases he devotes his major attention during the rest of his course. So far as possible the instruction is individualized. In the senior year

the high-purpose and high-ranking students, if they so desire, are excused from classes. Instead, they meet their tutors individually for reports on their work and conference about their results. This method tends to make education challenging and removes it from the monotony of stereotyped procedure. It also stimulates and encourages the student of superior ability. It reveals the student for whom the college has little to offer. Students may also elect to "read for honors." Each student takes a comprehensive examination at the close of senior year which reveals what has really been achieved as the result of his four years' work and determines whether he is entitled to his degree.

It is a source of great pride to the denomination that two Baptist colleges, Colgate and Redlands, are leading the way in revolutionizing college education, which certainly stood in need of it, and there is special pride in the fact that one of these colleges is our youngest.

Redlands is particularly proud of its School of Music. Organized on a high level with six professors in charge, it seeks to interest all students in music. Special attention is given to all who show aptitude in any particular field. The college has a building devoted entirely to music, and possesses an exceptionally fine organ in the new chapel.

Students working for the Bachelor of Arts degree may take 24 hours of music. Those seeking the Bachelor of Music degree have at least 70 hours. The school, therefore, furnishes an unusual opportunity for students who are interested in this field of education.

While students at Redlands are carefully selected for character and scholarship, there were 631 registered in 1934-1935, representing 24 states and 8 foreign countries. Men and women were practically equal in number. The wide territory represented in the student body indicates the appeal which this young college is making.

Readers of MISSIONS will be particularly interested to know of the "Redlands in Burma" project. When Mr. and Mrs. J. R. Andrus graduated and in 1928 were appointed as missionaries

to Burma, the students officially commissioned them as their representatives and agreed to contribute their salary each year. This agreement they have kept through the years. Mr. Andrus is dean of men and professor of economics at Judson College in Rangoon. In 1932 I visited Judson College and met Mr. and Mrs. Andrus. I saw the fine work they are doing among the students of Burma. So Redlands is making a unique contribution in international friendship. So far as I know, Redlands is the only Baptist college which has its own missionary whom it supports entirely. It has set a fine example to other colleges.

This program reveals also the Christian atmosphere and spirit which have always characterized Redlands. It is training its students for high Christian living.



## THE ONLY WORKABLE WAY

*A Message to America on the Power of the Gospel*

By E. STANLEY JONES

*NOTE.—After devoting three months to the National Preaching Mission and two months to the Methodist Million Unit Fellowship Movement, Dr. E. Stanley Jones returned to his mission field in India. Before sailing he delivered a farewell address over a national radio broadcast to 10,000 Methodist meetings throughout the United States, all of whom had tuned in to hear him. The following paragraphs, originally published in Zion's Herald and reprinted by permission, are taken from that radio address.—ED.*

AS I leave these United States and return to India, let me close with the word that is nearest and dearest to my heart—the world-wide mission of our faith.

You have commissioned us and have sent us across the seas to make disciples of all nations. We come back and report to you a wide-open world. After a century of effort we stand at the moment of our greatest possibility of reaping the harvest of our sowing. The 60,000,000 outcasts of India are now in the moment of the Great Hesitation as to where they will find their spiritual home. The educated classes of China are weighing the relative merits of Communism and Christianity—a race is on in China be-

tween these two, and the prize is 400 million people, one quarter of the human race. China is the ripest field among the educated classes in the world. How long will it be in this fluid state? Who knows? This hour is ours. We need the backing of all of you.

I repeat the conviction with which I began, namely, that the Christian way is the only workable way. In a round-table conference said a Chinese teacher, very thoughtfully, "Some time ago I wrote in my New Testament a life conclusion. At the top I wrote, 'It works!' Under it, 'You ask for this, that, or the other explanation, I may not be able to give it, but my faith works. I put it under sorrow, and it knows how to sing; under life, and it knows how to live. It works!'" If I were to sum up a life conclusion and hand it on as I leave your shores, it would be: "I, too, have found it works. Nothing else has. Untrue to it, life has sagged. True to it, life has been a glorious, adequate thing—it works to the degree that I work it."

I, therefore, call upon this generation of Christians to work it—to work it in your political life and make a Christian nation, to work it in your economic life and produce a new and juster order, to work it in your churches to set you aflame with your world mission, to work it in your lives to make you adequate and victorious.

For I tell you as my last word, it works!



## ***Hunt Down These Heresies!***

»»»»» **I**N his inaugural address at Philadelphia Dr. Earle V. Pierce, President of the Northern Baptist Convention, declared a heresy hunt. These are the heresies upon which he makes war:

**That Missions are not of primary and central importance  
That it is more blessed to receive than to give**

In routing these two misconceptions, which are all too prevalent in our churches, Dr. Pierce asked the entire denomination to assist him.

Two constructive thoughts expressed by our President show how we can prove the hollowness of the heresies which drew his fire:

“Let us have as our supreme goal the evangelization of the world. As we center on evangelization we shall win the whole world for Christ.”

“I want to see \$3,000,000 raised for Missions in the Northern Baptist Convention this year, and we can easily do it.”

## **NORTHERN BAPTIST CONVENTION**

**The Council on Finance and Promotion**

**Oliver U. Chapman, *Chairman***

**W. H. Bowler, *Executive Secretary***



# THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*Wooden Titan*, by JOHN W. WHEELER-BENNETT, is more than a biography of the late President Hindenburg. It is an absorbing history of the last 23 years in Germany, beginning with the summons to the retired Hindenburg to resume command of the German army in the East and crush the Russian advance, until his death and burial in the Tannenberg Memorial (see *MISSIONS*, November, 1934, page 520), and Adolf Hitler's ascendancy to supreme power in Germany. The author reveals much astonishing "inside" information which has not been given adequate publicity heretofore, such as Germany's blunder in 1916 in proclaiming the independent Kingdom of Poland, the transfer of the Kaiser's power as Supreme War Lord, the heroic but vain effort of Chancellor Brüning to achieve European disarmament, the conference with representatives of England, America, Italy, with only the Frenchman absent because of a French election, and the dramatic offer of Hindenburg to surrender himself to the Allies so that they might not press their demands for the surrender of the Kaiser. Here is the intensely interesting story of a great people who within a single generation were swept from monarchy to republic and from republic to dictatorship. While the author makes out a fairly good case that Hindenburg was only an idol of the German masses, a giant made of wood, a legendary figure and not a constructive force in Germany, the chief value of the book is its illuminating analysis of the most eventful two decades in

modern history. (William Morrow & Co.; 491 pages; \$5.00.)

*The Tent and the Sky*, by AVERY A. SHAW, is a volume of sermons satisfactory to reader as well as to hearers. Dr. Shaw is a preacher of poise. He thinks clearly and sanely and clothes his thought in choice English. His illustrations are pertinent and show wide and fruitful reading; he is in character, personality and pulpit address a model for ministers and students. These sermons are the expression of a broad-visioned, even-balanced, times-discerning Christianity that faces squarely the day's duties and questions, assured that in Christ the solution of all problems is to be found. (Judson Press; \$1.)

*Re-Thinking Religion*, by ALBERT E. AVEY, Professor of Philoso-

phy in Ohio State University, presents religious thought and conviction today in philosophical terms. "The fundamental concern of religion," says the author, "is with the adjustment of the individual to Ultimate Reality." The book is divided into ten chapters each dealing with some basic concept in religion, such as God, Immortality, Salvation, Prayer, and others. The ordinary reader who is unaccustomed to philosophical phraseology, will find some pages rather abstruse. Here and there, however, striking sentences appear which set forth clearly the author's position. Thus concerning the resurrection of Jesus he says, "Scientifically the evidence seems too scant to bear the burden of what it is supposed to prove. Historically it is too reliable and too nearly contemporary to be easily set aside." Concerning Jesus, he writes, "The claim of Christian doctrine rightly understood is not that Jesus is the only incarnation of God, but that he is the most complete incarnation." And concerning the church the "first function is to help people toward an intelligent grasp of Reality." As for prayer, the following sentence opens up a whole world of meaning. "It is possible for a whole life to be fundamentally a prayer." For 20 or more years Professor Avey, who is a Baptist, has been addressing students, social clubs, and various other groups of people who have honestly and thoughtfully wondered about the meaning of religious concepts in today's confused world. His book makes his talks available to a wider circle. (Henry Holt; 293 pages; \$2.00.)

## THE FIRST FIVE CENTURIES

*Volume I of A History of the  
Expansion of Christianity*

By

Kenneth Scott Latourette

THE first volume in a gigantic undertaking by America's greatest church historian marks the beginning of a publication schedule of utmost significance. The rich resources of the world's great libraries, years of careful study, painstaking scholarship, and penetrating insight combine to make this History of the Expansion of Christianity the most complete, indeed the only, work of its kind now available. \$3.50

HARPER & BROTHERS

**Concerning the Ministry**, by JOHN OMAN, is not just another book on ministers and preaching but is outstanding in its field. Ministers and theological students will wish to own it. Its wider appeal is hinted by the fact that the reviewer first heard it mentioned by a layman who was warmly appreciative. The author was formerly Principal of Westminster College, Cambridge, and has been known to a comparatively small circle on this side of the Atlantic. He now seems destined to become more widely known in America. The various chapters comprise a series of informal talks to theological students. Written down from memory immediately after delivery, they are conversational, direct, practical, and so delightful in presentation as to make absorbing reading. Dr. Oman believes that a minister must know the life and the problems of his day, personal and social. But he emphasizes the power of beliefs, and pleads for a message based on a great faith and deep convictions, wrought out in life and mind by discipline and severe application to recurring problems of parish and pulpit. There are 22 topics treated, such as *The Choice of Ways*, *Enemies of Leisure*, *Fervour and Its Substitutes*, *Fixed Conviction and Unchanging Truth*, *Style and Matter*. (Harpers; 176 pages; \$2.25.)

**Moslem Women Enter a New World**, by RUTH FRANCES WOODSMALL, is an informing volume by a woman who knows by observation and experience the portentous social changes in the life of Moslem women which she so clearly describes. The book is of absorbing interest to those who would understand what transformations the past 20 years have wrought in the life conditions, outlook and

possibilities of the women of the Near East. It is not too much to say that the people of all countries are implicated in the quiet revolution going on in woman's life, educational and religious, in Turkey, Iraq, Egypt and Syria. In six Parts the author considers frontiers of social change; education, the key to progress; the new economic role of Moslem women; health standards; the widening sphere of women's interests; and the pressure of change on Islam today. The sections which treat of the changes in home and family, the discarding of the veil and the education of the girls, are revelatory of the drastic difference between the old and the new. As to religion and the resistance of Islam to un-

orthodox teaching the closing chapter explains the hold of tradition and the Koran and Egypt's dominance. (Round Table Press; illus.; \$3.00.)

**Missionary Stories To Tell**, compiled by The Children's Committee of the Missionary Education Movement, is a very helpful source book of missionary stories, of tested usefulness, for primary and junior children in the church school and church. The minister searching for stories for his Junior Church will welcome this book. Listed under various countries, the stories interestingly introduce children to Christian missions in those countries. (Friendship Press; 178 pages; \$1.00.)

(Continued on page 421)



## And So I Preached This!

by Luther Wesley Smith, D.D.

IN THIS BOOK Doctor Smith describes briefly, as a foreword to each sermon, the circumstances which confronted him in eleven special cases and how he decided to "preach this" — then he goes on to give again, for your benefit, the sermon which he preached to meet the particular case.

"These sermons are different. They are thought-provoking, stimulating, inspiring and suggestive." — *Word and Way*.

"In this delightful volume it is manifest that the preacher has sounded the depths of human need." — *Maritime Baptist*.

"The sermons are full of spiritual food especially suggestive in their relation to the different occasions for which they originally were prepared." — *Religious Telescope*.

Cloth, \$1.00

## Legacy of a Christian Mind

by Eugene Garrett Bewkes

THE biography of John M'Leod Campbell, the greatest of all Scottish theologians. There has hitherto been no published biography of him, or adequate interpretation of his teachings. This lack Professor Bewkes, director of the School of Philosophy and Religion of Colgate University, has now supplied. It is the result of thorough investigation, but eminently readable, especially since the subject was such an interesting and unique figure.

Cloth, \$2.00

## Your Money and Your Life and Other Sermons

by Whitney S. K. Yeaple

JUDGED solely on the merits of its financial chapters, "Your Money and Your Life" is truly a worth-while volume; but it does not stop with a discussion of the financial side of Christian living. A large part of the book consists of unusual sermons dealing with the right way to pray, the "malady" of selfishness, and other every-day problems. Three sermons for special days (Rally Day, Armistice Day, and Thanksgiving Day) are included. Doctor Yeaple writes in a clear, forceful style that goes straight to the point. His ideas are inspiring and helpful, packed with common-sense logic and practical advice.

Cloth, \$1.00



## The American Baptist Publication Society

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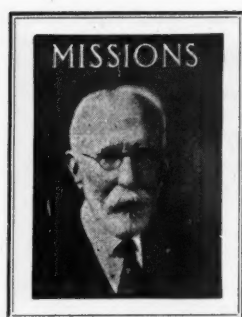
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## *The Editor Emeritus says:*

### **The Retirement of Robert E. Speer**

**T**HE 10th of September brings an important and significant foreign missions anniversary. It is the 70th birthday of Dr. Robert E.

Speer, and by the 70-year retirement regulation of the Presbyterian Foreign Board, on that date he retires from active secretarial service and as leader of the foreign mission forces of America.

I had thought to make this retirement the occasion for a sketch of the life and work of Dr. Speer, with appropriate recognition of the unique place he has so long occupied in the esteem and affection of his brethren of all denominations. But this I shall not now undertake, out of deference to his wishes as expressed in a letter received in answer to some inquiries. He says:

I appreciate deeply what you have in mind, but earnestly hope that you will not go forward with it. I am doing my utmost to keep everything of a biographical and personal character out of these closing months of my official connection with our Board. . . . In whatever you write, will you not make it just as impersonal as possible. Let the cause fill the whole picture, and let us water-carriers and wood-hewers who have sought to serve it be in our proper place out of sight.

In these characteristic words Dr. Speer reveals the spirit and quality of mind and heart that have permeated and dominated his lifetime of unstinted and undeviating missionary service. As for keeping out of sight, that was not in his control. Consistent and conspicuous Christian character is not easily concealed, and the name of Robert E. Speer has long since been placed among the immortals.

Following now his request to magnify the cause and not the man, I turn to the last two official utterances connected with his retirement. The first of these was a Foreign Missionary Appraisal, made to his Board as of January 1, 1937. The second was his address on "Some Changing and Unchanging Things in Foreign Missions," as Chairman of the 44th annual session of the Foreign Missions Conference of North America at Asbury Park. In these he expressed his matured convictions concerning the cause to which his life had been devoted. I can only summarize and hope that the thoughtful reading of both addresses may result. No other man could have made them.

In the first, Dr. Speer gave his Board a historical survey of rare comprehensiveness, which showed

clearly how "crucial times" and "crises" had always marked the foreign missionary enterprise from its inception, while in no period had missions received the full support of the churches, but had constituted a minority interest. From this unusual review of "crises" already survived, with its lessons of encouragement, he passed to features of the present, its difficulties and problems; and closed by suggesting an outline of policy for the immediate future. The basic factors in today's problem are: the general low spiritual tension; and an inadequate conception of the nature of Christianity, its finality and absoluteness, its true character as a revelation and not a religion. The future missionary policy, to be successful, must revert to that of Carey and Judson. Four open modes of influence named are: Prayer as a real force; publicity as the ceaseless proclamation of the essentials of Christianity, the facts of human need, and the adequacy of the gospel; wisely conceived and steadily executed plans for presenting the cause at home and prosecuting it abroad; personalities, on whom rather than on programs and policies this and all great work rests.

In the address at Asbury Park, which showed the phenomenal reading which made Dr. Speer one of



*Robert E. Speer*

the best informed men of his time along many lines, the changing things noted were in personnel, in methods including new forms of evangelism, in attitude toward the promotional work. Among the things that do not change he named as first, God, the same from everlasting to everlasting, and Jesus Christ, the same yesterday, today and forever. "In the absoluteness, the finality, the sufficiency, the uniqueness of this supreme Personality the missionary enterprise believes, and here it unalterably stands." Other unchanging things are the facts of our Christian history and the gospel records of them; our common catholic faith, where we need not so much more doctrinal agreement as the implementing of existing agreement in united action; the great spiritual principles and issues that abide, together with the

moral principles; the real nature of this life we are trying to live, and the work we are trying to do. His closing words were: "Jesus Christ asked, 'If any man will come after, let him deny himself, take up his cross and follow me.' This is the summons unchanged and unchanging."

The effect of these addresses was profound. I realize that this brief summary cannot in the least represent the rich-voiced personality that led one New York pastor to say to a friend beside him, "Robert gets more and more saintly every year." That he finds in Jesus Christ the sufficient and inexhaustible subject of "occupation for one's mind" will not be doubted by any reader of Dr. Speer's latest remarkably self-revealing book, *The Meaning of Christ to Me*, published by Revell.



### BOOK REVIEWS

(Continued from page 419)

*Making a Go of Marriage*, by ELMER E. FERRIS. (J. C. Winston; 252 pages; \$1.50.)

*Making Marriage Christian*, by STROTHER A. CAMPBELL. (Judson Press; 128 pages; \$1.00.)

The old hard problem of the making of a good home is still with us, and it is still hard. These two volumes deal with the home in much the same spirit and in the same popular style. Mr. Ferris has written the longer and more thoughtful book. He deals with permanent basic principles of family life and applies them to our own time in which old problems are taking new and disturbing forms. Much of his discussion is in the form of conversations, which the author says actually took place, and which make vivid and practical his ideas on such subjects as weddings, sexual loyalty, children, "the money devil," divorce, and religion. Mr. Campbell also writes out of an extended experience as pastor, in which he has been consulted on these vital home problems by young and old. He treats of choosing a mate, taking leave of relatives, triangle tangles,

parents as partners, bringing up parents, and other similar topics. Both volumes would make most appropriate gifts to young people contemplating marriage.

*The Laughter Library*, edited by J. H. JOHNSON, JERRY SHERIDAN, and RUTH LAWRENCE, is a book of 279 pages, containing 1,000 funny stories, all numbered and indexed by topics. It is thus a collection of humorous anecdotes for all occasions. Two conditions must be fulfilled in telling funny stories. The narrator must have the story and he must know how to tell it. The book provides the former. Whether the teller fulfills the second condition depends on himself. Pastors, lecturers, teachers, and all others who make after dinner speeches or addresses on other occasions when a humorous story will add sparkle and life to an otherwise dull speech, will find this a valuable encyclopedia of modern humor. Whatever the occasion, here will likely be found one or more suitable stories. Only here and there have the editors included one that might have been omitted.

*John E. Williams of Nanking*, by W. REGINALD WHEELER, is the

life story of an American Presbyterian missionary who spent 28 years in the Far East. During the last 17 years of his life he served as Vice-President of the University of Nanking. While thus serving, he was shot by Communist soldiers in the Nanking rebellion of 1927. The author has ably written the story of a noble life, a story that will challenge greater missionary service, quicken spiritual life, and inspire liberal missionary giving. Fletcher Brockman says, "This is the best missionary book I have read in ten years." (Revell; \$2.00.)

### BOOK NOTES

It is estimated that the D. L. Moody Centennial was observed in nearly 2,000 churches. In the Mount Vernon Congregational Church in Boston where Mr. Moody was converted in 1855, Arthur Percy Fitt, author of *Moody Still Lives* and the son-in-law and private secretary of Mr. Moody, spoke of the great evangelist, who once said, "I can almost throw a stone from Tremont Temple to the spot where I found God." Moreover, Moody centennial celebrations were held throughout the world. Meetings in the British Isles are definitely pledged to a new campaign of evangelism. Eighteen foreign countries also determined to recognize the far reaching influence of Mr. Moody, by special gatherings.

## Service to a Distraught World

*In each September issue MISSIONS includes summaries of annual reports of the national missionary societies and boards. A review of similar synopses published in previous years will help in appraising the missionary trend and in comparing today's situation with that of yesterday.*

1932 THE WORLD DEPRESSION HITS THE DENOMINATION

1933 WHAT A REMARKABLE YEAR IT HAS BEEN

1934 WE ARE STILL GOING DOWN

1935 IT WAS AN EVENTFUL AND SIGNIFICANT MISSIONARY YEAR

1936 AND NOW THE DIRECTION IS FORWARD

1937 WORLD SERVICE TO A DISTRAUGHT WORLD

*This summarized story of the year should be of special interest to those not having time to read the complete annual reports.*

*You may have a copy of any annual report FREE on request.*

### Quietness and Confidence into a Distraught World

*Into a world torn between the false alternatives of godless communism and fearful fascism, the foreign mission enterprise dares to bring quietness and confidence and the gospel of brotherhood and love*

By P. H. J. LERRIGO

**I**NTO a distraught world the Christian missionary dares to introduce a note of quietness and confidence: quietness because he lives and works with Christ; confidence because his effort can know no final failure.

A few words only are needed to characterize the distraught condition of the past year. Men's hearts fail them before the threat of another world war; false alternative solutions to the world's problems are offered in a godless communism and a fearful fascism; dictatorships, actual and possible, create new slaveries; nationalism follows the path of ingrowing selfishness and fosters racial and class strife.

In the midst of this welter of distress and confusion the world mission of Northern Baptists carries its note of confidence and hope. The message of the

evangel is applied through many and varied methods, in Africa's jungles, on the campus of a Philippine college, by rural roads in Japan, in the hospital wards of a Chinese city, among Burma's headhunting hill tribes, and in the lives of alert Indian nationals. Early reports already show that thousands who have been brought into the Christian churches through baptism count this year the first of their Christian life.

Although Indian leaders, Mr. Gandhi among them, are keenly anxious to keep the depressed classes, the so-called untouchables within the bounds of Hinduism, the long and determined effort of Christian missions through the decades is having its fruitage in stirring these outcaste people to seek a faith offering greater hope and a wider horizon. The appeal of Dr. Ambedkar is but another impulse in the same direction. Bishop Azariah has summed up for the untouchables all that the Christian faith has done for millions of them in past years by raising womanhood, redeeming children and leading men into a larger life. Such a presentation offers in itself the most moving appeal to other millions to tread the same path. Missionaries in India urge upon us the privilege and obligation of meeting this unparalleled opportunity in a larger way.

New paths into the heart of China are afforded our missionaries by the use of airways and newly constructed highways. A new degree of peace and order during the year has given fuller evangelistic



opportunity. Broadcasting from at least three great centers, Peiping, Hankow and Shanghai, brings the message of Christ to the listening ear. The University of Shanghai provides such radio programs weekly.

Two great Chinese universities in the conduct of which we cooperate celebrated important anniversaries. The University of Shanghai, with more than 2,500 students in the University and its affiliated schools, marked its 30th year by services in which the Mayor of Shanghai and the National Minister of Education expressed deep appreciation of the moral and spiritual values of the school life. West China Union University passed an important milestone in its 25th anniversary. It has led in evangelism as well as education and has established the first

The Christian Rural Life Institute has been established and the Baptist mission cooperates with others in its conduct. Theological training has now been centered in Tokyo where Baptists cooperate with Methodists, Evangelicals and Disciples in higher leadership training.

Roman Catholics prepared to take advantage of political independence in the Philippine Islands in a challenge to Protestant forces questioning their right to operate in a largely Catholic country. But the soundness of the work which has been done by evangelical forces since the American occupation was demonstrated by an immediate reaction showing a growing fear of priestly domination against which the Islands were in revolt even in Spanish days. There is a receptive attitude to evangelical



*The well lighted and attractive reading room in the library of West China Union University which recently celebrated its 25th anniversary*

dental school in all China. Of its living graduates, 75% are in active Christian service.

The centenary of Baptist work in China last October brought together 870 delegates, mostly Chinese. A hundred years ago there was no Christian church in China and no Christians. Today there are more than 70,000 Baptist Christians alone and the churches are growing more rapidly than ever before.

In Japan rural work is receiving larger emphasis.

truth everywhere and an active evangelistic campaign is under way.

In Belgian Congo the growing friendliness of government leaders toward Protestant missions continues. In a recent address to the Congo Protestant Council, Vice-Governor M. Ermans spoke especially of Belgium's desire to avoid wounding the religious sentiments of its black subjects and of a serious effort to devise a plan whereby Protestant parents

might arrange for their children to be given instruction by public school teachers of their own faith.

The stirring events and conditions to which brief allusion has been made, together with the severe shrinkage of resources during the depression period, led the Foreign Mission Board and the Woman's Board to make a serious re-evaluation of the work. This study is now nearly finished. Dependent on an increase year by year in available resources, plans will be made for progress along the following lines:

1. Fill vacancies in depleted missionary ranks.
2. Make more adequate provision for the needs of the missionaries and their associates whose income has suffered drastic reduction.
3. Strengthen the work of evangelism on every field, taking advantage of present opportunities among India's depressed classes and elsewhere.
4. Increased emphasis on leadership training.
5. Larger opportunity for the service of Christian nationals and their more extensive use.
6. Emphasize the new rural community approach.
7. Train the lay volunteer leadership of the churches.
8. Coöperation with other Christian bodies in every sphere where the larger interests of the Kingdom and the more complete realization of a worldwide Christian fellowship may be set forward.



## One Thousand Pensioners and One Thousand Dollars

*More than 1,000 retired ministers are now drawing pensions from the Ministers and Missionaries Benefit Board. The total cost averages \$1,000 each working day throughout the year*

By P. C. WRIGHT

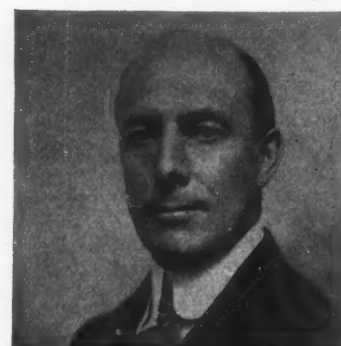
A RECENT investigation has convinced the Ministers and Missionaries Benefit Board that a few years hence when those now active in the ministry come to the period of retirement, the Board's duty and burden will be greatly increased. The losses incident to the long depression will cause practically all ministers to be dependent upon what this Board can do for them. Many ministers are carrying straight life insurance which will leave a little property for their heirs. Only a few are carrying any form

of insurance that will yield themselves an income during the period of age. Many are in debt. Low salaries together with the cost of educating their children will prevent savings. It is high time for the denomination to give attention to the greater needs of this work and to provide sufficient funds to take care of its aged servants.

The Retiring Pension Plan affords the most secure and promising feature of the Board's work. Pensions are already being paid to approximately 1,000 members. These payments now amount to more than \$1,000 each working day of the year. Throughout the period of the depression the pension fund has remained sound, has met all its obligations promptly, and has maintained a reserve adequate to meet all liabilities. The Board has already paid benefits to its members in excess of \$2,000,000.

The pension plan commends itself because of its benefits; its low cost in view of the benefits bestowed; its soundness in principle and conduct; and its distribution of the costs involved. Like benefits cannot be had through insurance at a like cost.

So the Board continues its fine work in behalf of our aged ministers and missionaries, their wives and widows. During the past year 84 of those to whom grants were being made have died. The material assistance rendered is far out-measured by the comfort and cheer which the help brought to them. We sometimes fail to grasp the real meaning of these gifts. These old people have been accustomed through life to close association with other people. When age and its infirmities deprive them of this privilege, the resulting loneliness is as hard to endure as the lack of material things. So the Christian fellowship expressed by gifts from the Board is a comfort and uplift to the spirit.



Arthur M. Harris

For twenty years Dr. Arthur M. Harris has rendered highly valuable service as Vice-President and Treasurer. Few people are permitted to give such service for so long a period and do it without re-

muneration except the joy and satisfaction which they receive in giving such generous service.

In June Miss Irene M. Lamb, Administrative Secretary, completed 25 years of service. She became secretary to Dr. E. T. Tomlinson soon after he was appointed Executive Secretary. Blessed with her retentive memory, she has become invaluable to the work of the Board.

The Board has again appreciated the confidence and the intimate relations it has with our pastors. Its files contain hundreds of letters revealing the spirit of those who have been helped during the last quarter of a century; their faith and consecration, their fears and distresses, their appreciation and gratitude.



## The Challenge of Mexican Atheism and American Materialism

*Vigorous evangelism in the United States, aid in counteracting the spread of atheism in Mexico, co-operation in important interdenominational projects, constructive city and rural planning, and other features mark a serviceful year in Baptist home missions*

By G. PITT BEERS

SEVERAL special events have marked the year in the work of the American Baptist Home Mission Society. We have completed 50 years of missionary service to the Indians of Western Oklahoma. Rev. George W. Hicks was sent to this field in June, 1887. The work has grown from that of a



*The Deyo Indian Memorial Chapel at Lawton, Okla.*

single missionary, unwelcome and persecuted, to 14 churches led by seven missionaries, welcome and loved.

Special gifts have made it possible to participate for the first time in the remarkable work of Professor G. Baez Camargo in Mexico. Professor Camargo is rendering unique service in that country through producing a native literature to counteract the formal attacks of atheism and the insidious invasion of materialism. His summer camps for young people are also an effective means of religious education. It is probably one of the most strategic things being done by evangelical Christianity in Mexico. We rejoice that we can share in it.

Under the leadership of Rev. Walter E. Woodbury, the Department of Evangelism has made a great advance. Local church preaching missions have been unusually widely extended among our Baptist churches. A program for covering our entire territory with Area Directors of Evangelism is being pressed forward vigorously.

During the year we participated in three great interdenominational conferences: the Rural Church Conference at Ames, Iowa, November 23 to 25, 1936; the Conference on Cities at Asbury Park, N. J., and the Conference on Work in the Inter-mountain Area at Salt Lake City, Utah, February 2 to 4, 1937. Six denominations participated in the Salt Lake City conference and a permanent organization was formed through which the Christian forces in that area may cooperate more effectively. All of these conferences have been unusually fruitful.

Under Dr. C. M. Dinsmore's direction, we are cooperating in the rehabilitation of church buildings that were destroyed or damaged in last winter's great flood disaster. Our resources are all too meager for this purpose but will be used to the best possible advantage.

There is an increasing demand from cities and state conventions that the Home Mission Society shall provide leadership in studies of the missionary situation in particular cities and the building of a program of advance. This work is being carried on energetically by Rev. John W. Thomas, and affords much hope for the future.

The Department of Town and Country Work under the leadership of Rev. Ellsworth M. Smith is extending the program of the Larger Parish. New parishes are being organized at strategic points in states where there have been none in the past. This is one of the most effective approaches to the problem of the rural church, and should be extended much farther than we have been financially able to do thus far.



The Division of Christian Centers, under the leadership of Rev. John M. Hestenes, has opened one new building in Ogden, Utah and has enlarged other buildings and improved the equipment.

Arrangements have finally been made for the complete transfer of the Negro schools to the Board of Education. This is the result of two years of experimentation and promises a useful future for these schools.

The opportunities are tremendous and our financial resources are extremely meager but we go forward with faith in God to do our utmost.



## Government Fiscal Policy and Baptist Education

*Rapidly decreasing income from endowment funds, due to reduced interest rates and government fiscal policy, is presenting a serious problem to Baptist schools and colleges*

By FRANK W. PADELFOED

THE greatest danger which private and denominational schools now face is caused by the rapidly decreasing interest on their endowments. The determination of the federal government to force interest rates down and its fiscal policy are bringing many schools into a serious situation. There is very grave danger that many private and church schools will be forced out of existence, thus putting more education into the hands of the state. That is a dangerous policy for a democracy.

For the Board of Education the event of greatest significance last year was the death of President Clarence A. Barbour. He was one of the original members of the Board when it was constituted in Philadelphia in 1911, has been a loyal member all these years and for eleven years its chairman. His death is a great loss.

During the year, five new presidents assumed direction of Baptist educational institutions: Dr. W. L. Ferguson at Northern Theological Seminary, Dr. Gordon Palmer at Eastern Theological Seminary, Dr. Henry M. Wriston at Brown University, Dr. Stewart G. Cole at Kalamazoo College, and Dr. Raymond Culver at Francis Shimer School. Dr. C. R. Thurber has resigned as president at Redlands University but no successor has been elected.



*The picturesque setting of Redlands University with its beautiful chapel heading a broad avenue. See page 414*

Significant building changes include two new buildings at Andover Newton, an administration building and an auditorium; a new chapel at Colgate-Rochester; a union building at Colgate University; a library at Denison University; a men's dormitory at Kalamazoo and a women's dormitory at Linfield. Bucknell is rebuilding "Old Main" and is constructing a new home for its junior college. Colby Junior College has completed a new dormitory and is celebrating its centennial. Several other colleges are engaged in financial campaigns for expansion.

Enrolment in our institutions remains practically the same as last year, 24,133 as compared with 23,717. The greatest gain was made by the academies which are making fine recovery from the depression. The colleges are accepting thousands of students who can pay but a small part of the expense of their education, thus creating burdensome deficits for the schools.

This year Baptist Education Day will be observed December 26, the last Sunday in the year, when many students will be home for the holidays. It is hoped that this will increase its recognition.

The financial situation of the Board continues very serious. Receipts are far too small to meet the pressing demands.

In the field of missionary education the Board of Education continues to press its program. Much interest has been created this year in the study of the American Negro, and it is hoped Northern Baptists may return to the generous support of the Negro schools which their fathers founded.

## Responsible Leadership for Women Abroad

*Women on Baptist mission fields abroad are moving forward into positions of leadership and are assuming larger responsibility for the Christian movement*

By MAUDE B. HUMPHREYS

**D**URING the past year 157 women missionaries have valiantly answered the challenge of building the Kingdom of God. On ten great fields they have rendered service of unstinted devotion and sacrifice. Depleted staff has added heavy burdens, endangering the health of many. It was with deep gratitude that the Woman's Board was able to send five young women as reinforcements.

Rural areas present a challenge of unusual opportunity and three missionaries have been designated.

On each field the native women are increasingly meeting the challenge of service. Baptist women in Burma actively support all Christian work, including the training of young women who will bear the gospel to the most remote village. Women of South India, whose husbands have enlisted in the Mass Movement, have strengthened their efforts of evangelization by the promotion of literacy classes, that these women may walk side by side with their husbands in the Christian life. Bengali women have resolved that every woman member of the church should contribute towards the support of an additional Bible woman and nurse. Woman's Societies of South China have visualized their challenge in terms of providing support for a goodly number of trained Bible women and evangelists. In the Philippine Islands 19 graduates of the Baptist Missionary Training School at Iloilo are entirely supported by Filipino Christians and are serving in all parts of the Islands for which Baptists are responsible. Woman's Clubs, Sewing Circles and Bible Classes, through their gifts, are maintaining Christian schools for poorer children who otherwise would not have educational advantages. Women physicians are serving on hospital staffs with meager salaries; nurses are serving as supervisors, as directors of nurses' training schools in two China fields, also in Public Health.

Positions of increasing importance and responsibility are being occupied by Christian women leaders. For the first time in the history of the Burman Convention a Burmese woman serves as First Vice-

President. Five trustees of the Convention of Baptist Churches in the Philippines are women.

The challenge for trained women leaders has resulted in high standards of education. Educational institutions ranging from station elementary schools in Belgian Congo to universities in China, have been avenues through which a great company of youth has entered the Christian life.

Evangelism has challenged all Christian leaders. Gospel teams of college youth have followed new trails. Lay leadership training institutes, short-term Bible classes, Vacation Bible Schools have not only brought large numbers of people into a fuller knowledge of Christ but have raised standards of economic, social and religious village life.

Shall we not as Northern Baptist women meet the challenge of the new year by more adequate support of the missionary enterprise so ably carried by our ambassadors? Shall we not with gifts and prayers bring to them a new realization of our loyalty?



## The Printing Press Cooperates with the Automobile Trailer

*A notable record of service that ranges from the publication of books and Sunday school literature to the ministry of the colporteur missionary in the latest automobile trailer marks the year for the Publication Society*

By OWEN C. BROWN

**T**HE American Baptist Publication Society had a busy and fruitful year in carrying out its twofold purpose: (1) to bring the Christian message to every child in every home, (2) to help every Christian leader to be a growing leader.

During the summer 45 summer assembly training schools were conducted with total enrolment of 8,360 under the guidance of 643 leaders. Moreover 2,373 Vacation Church Schools were reported. Their spiritual value is attested by more than 900 conversions and baptisms, while the Sunday schools of our Northern Baptist Convention report more than 43,000 baptisms. More and more we are emphasizing the importance of every teacher's becoming a personal worker to win pupils or parents to Christ.

In September, 1936, Dr. U. S. Mitchell began work as Director of Social Education, and Acting Director of Adult Work

Mr. Richard Hoiland devoted a large part of the year to the Convention Youth Conferences in which 10,000 leaders of young people met in conferences from the Atlantic to the Pacific.

The Society produced its usual number of 135 different Sunday school publications in the Keystone Graded Courses, 11 quarterly helps for Uniform Lessons, 24 elective courses, 3 monthly journals for leaders, 5 weekly papers for home reading, and 21 courses for Vacation Church Schools.

The Book Department has issued seven volumes of the Judson Press Sermon Series, also two volumes of scholarly theological interest, *We Can Still Believe in God*, by A. K. Foster, and *Legacy of a Christian Mind*, by E. G. Bewkes. *Bush Aglow*, a biography of Dwight L. Moody by Richard E. Day, has been published and circulated in connection with the 100th anniversary of Moody's birthday. Two missionary volumes, *Rats, Plague, and Religion*, by J. S. Carman, M.D., and *Lee Chung, A Son of Cathay*, by Mrs. Evans, also five other bound volumes, and a large number of booklets, leaflets, tracts, and programs have been published.

The Society has made a new venture in the publication of a house organ entitled *The Torch*. The Convention issue of this publication dealt in graphic fashion with our present condition in the local churches.

Another venture was the publication of *Young People* in photogravure. This weekly paper has the largest circulation of all of the Society's weeklies.

Through another year of financial depression our colporter-missionaries have given special attention to struggling churches. They organized 42 Sunday schools. By means of automobiles they are able to bring an increasing number of unchurched families into fellowship with some church. They visited 67,000 families and reported 1,377 conversions.

An automobile and trailer were dedicated in Northern California on September 14, 1936, the gift of Mrs. Effie Crawford. During the first seven months of work with this trailer Rev. Pablo Macias reported 86 conversions. Rev. and Mrs. A. C. Blinzinger on Chapel Car Grace have worked as colporters for the Society for 16 years and during the past year at Riverton, Wyoming, they completed and dedicated their 12th church building.

During the year through special gifts from interested friends the Publication Society was able to appoint Rev. and Mrs. Oscar Rodriguez as colporter-missionaries to Puerto Rico. This young couple are natives of Puerto Rico and have spent four years in college and three years in seminary in the United States in definite training for this work.

## Sixty Glorious Years in Woman's Home Missions

*The past year completed six decades of fruitful service of the Woman's Home Mission Society and the anniversary was celebrated at the Philadelphia Convention*

By HARRIET W. PALMER

THE past year was one of several important changes in personnel as well as significant achievements on various fields.

After 28 years of devoted service, Mrs. Katherine S. Westfall resigned and Miss Alice W. S. Brimson was appointed as her successor. In turn, Miss Jessie Dell Crawford succeeded Miss Brimson as President of the Missionary Training School in Chicago, which welcomed not only its new president but also 90 new innerspring mattresses given by interested friends. Mrs. O. R. Judd succeeded Mrs. George Caleb Moor as President of the Society and Miss Abigail Johnson, after 30 years among the Hopi Indians resigned as missionary.

Among the results of the year may be mentioned briefly, 15 baptisms at the Alaska Orphanage; definite decisions for Christ by four girls at Mather School; a substantial number of baptisms on Chinese fields; every student at Florida Normal Institute a professing Christian; on Indian fields people never more ready to receive the Gospel; unprecedented enrollments in El Salvador schools; Santa Ana primary school transferred to high school building, now used to capacity; successful evangelistic tour during mid-year vacation by 12 Christian young men from Colegio Bautista, Managua.

There is a growing interest in missions and Christian Education in Puerto Rico. Young women from Ponce are studying at the Chicago Training School. Students at Colegios Internacionales, Cristo, Cuba, are becoming interested in Bible classes and religious services. Church vacation schools were held in nine centers.

Work of our missionary and native helpers in villages around Puebla, Mexico, is closed, due to reductions in budget. The Board had to withdraw for same reason from Colegio Internacional, Monterrey. Christian influence is greatly needed in Mexico, so work should be reopened immediately.

Christian Center work progresses in spite of curtailment of workers. Young people trained in Centers

(Continued on page 444)



## MISSIONS CROSS WORD PUZZLE PAGE

## No. 11—The Satisfied Creator

## ACROSS

1. "as one that findeth great . . ."
6. David's father. *Ruth 4:17.*
10. "created the heaven . . . the earth."
11. The Creator.
13. "And God . . . the light."
14. Old home of Abraham.
15. Roumanian coin.
17. "his words were softer than . . ."
19. "I will make him . . . help meet."
20. "and . . . living creature."
22. "cattle, and creeping . . ."
24. "he took . . . of his ribs."
25. Sunday School.
26. Tensile strength.
27. "While he was . . . speaking."
29. "moving creature . . . hath life."
31. "male and female created . . . them."
34. Writing.
35. Early ripening fruit.

## 39. "we . . . the children of God."

41. "And on the seventh day God ended his work which he . . . made."

42. "And God . . . the firmament."

43. Noble.

44. Fabulous bird.

45. Dining cars.

47. "Be fruitful, . . . multiply."

49. ". . . , I have given you every herb."

51. "And . . . was so."

52. "and the Lord called Moses up to the . . . of the mount."

53. Nothing more than.

54. Worthless end of anything.

55. "and there . . . light."

56. "Art thou my . . . son Esau?"

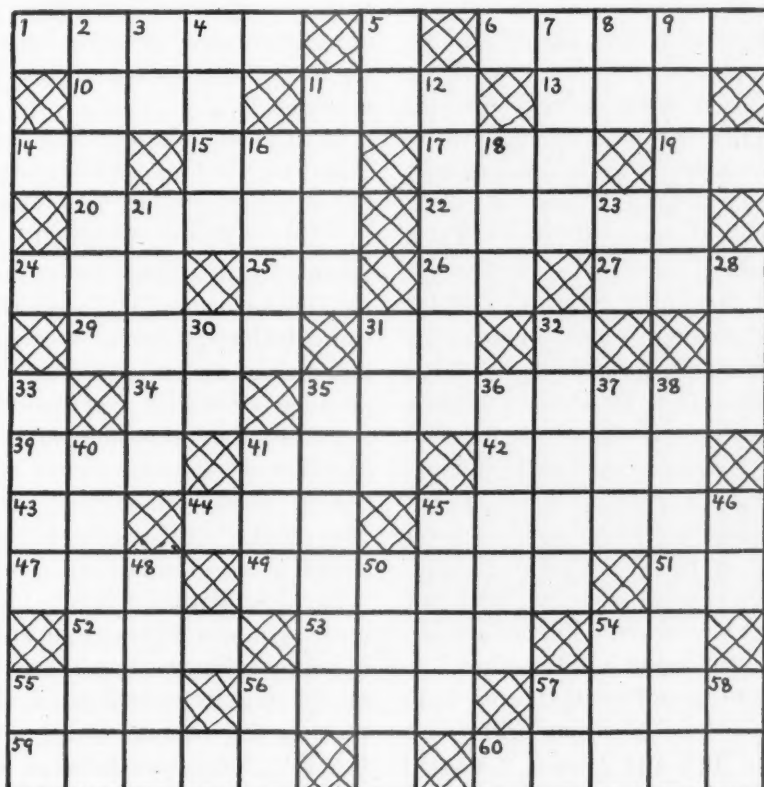
57. "the gold of that land is . . ."

59. Lively.

60. "And the children of Israel did eat . . . forty years."

## DOWN

2. Adam was one; Eve was another.



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No. 1

## June Puzzle



3. Home of Joseph; preposition.
4. "found others standing . . ."
5. City of Egypt; negative.
7. Ancestor of Christ; isle (anag.)
8. Continent where Brazil is.
9. Tool used by metal workers.
11. Ship ropes.
12. Tool for making dots.
16. Formerly.
18. Monogram for Jesus.
21. Medieval tribunals in Germany; Eve is hidden here.
23. Empire State.
28. "and . . . them about thy neck."
30. "multiply thy seed . . . the stars."
31. "and there he put the man whom he . . . formed."
32. Splendid.
33. "Call me not Naomi, call me . . ."
35. Flower cluster.
36. Masculine name.
37. Small European fish.
38. Round angle; one grip (anag.)
40. Form of lease.
41. Addition to a fireplace.
45. Boat.
46. Paul is one.
48. Give medicine to.
50. "And he said, . . . am I."
54. Father of Joshua. *1 Chron. 7:27.*
55. Siamese measure; part of Wales.
56. New England state.
57. Southern state.
58. Danish; the heart of Adam.

## ***President Pierce to Baptist Pastors***

**I**N his first message to pastors, President Earle V. Pierce of the Northern Baptist Convention had something to say on the subject of "budgets." He wrote the pastors:

Our churches can now do vastly more than heretofore. The budget adopted at Philadelphia of \$2,900,000, while larger than last year, is not relatively large, but small for a million and a half Baptists. As I said at Philadelphia, a budget is not something to be approached, but to be jumped over. The people of the world need at least \$3,000,000 from us this year. Let us give it to them. With this we could make a most heartening investment in lives everywhere.

*I know the pastors can lead their churches to do this.* My confidence is in them. I want to see them take a leadership which they have largely surrendered in recent years because of our great stress upon overhead promotional agencies—right in themselves, but in no sense taking the pastor's place.

The Mississippi River is what it is because millions of springs do not wait for quotas to be sent them for so many gallons of water per year. They send out the waters for their own supply and the mighty river results. Let us see that each Church is an overflowing spring.

One plan I propose now, that you may begin this fall work with it. We will get better results if we are more specific in our presentation both of results and needs. To try and have people see all the fields at home and abroad at once produces a blur. I am proposing, then, this year that we educate our people in specific phases of our work at different times of the year.

To begin with, will you in *September and October stress the work done and needing to be done in City and State missions?*

In making this suggestion Dr. Pierce touched upon a plan which he had discussed in numerous conferences since his election as President last May, that is, to have certain seasons of the year devoted

to the presentation of particular phases of Northern Baptist Convention work so that in the course of twelve months all of the needs and problems of the different organizations will have been brought to the attention of the church members.

### **Remember in September to Tithe in December**

That sounds like the rhyme children sing in England on Guy Fawkes Day, but it will serve to remind Baptists of their Tithing Adventure. We are to embark together on this Adventure for a period of three months—December, January and February. Churches may obtain helpful literature from the State Promotion Office.

Some State organizations have been notably successful in promoting tithing plans and in a great majority of cases the churches have reported financial gains and a marked spiritual improvement.

Batavia, Illinois, Baptist Church has about 200 members. They averaged \$33.20 a week for four months before they put on a "Prove Me" Campaign. The first Sunday after, they received \$70.05; the next, \$77.00; the third Sunday, with rain, \$60.00 plus; and the fourth Sunday, \$104.00. One member stepped up his giving from 5 cents a Sunday to 65 cents; another from 30 cents to \$1.65; a third from 35 cents to \$2.65. Two fine laymen said at first: "This is just a fad; we're not for it." Later, one met his pastor on the street and said: "This Tithing Campaign is going well, isn't it? I just want you to know I'm not a piker. I've decided to join the effort."

Southgate Baptist Church, California, made a tithing venture for June, July and August, "to avoid the summer slump." They worked

through all groups and elected one tither to contact every member not reached through group appeal. They started with 25 tithers, and after the campaign had 99. They climaxed the summer with a great seven-weeks' Evangelistic Campaign. The church has become so enthusiastic about tithing as "God's Way" that a called business meeting, with 90 per cent of the members present, made it a rule of the church that all officers of the church, or of any department thereof, must be covenanted tithers. "We put the emphasis on loyalty to Christ rather than on testing God," says Pastor Fred Jordan.

Murphysboro, in Southern Illinois, was swept by cyclone. The Baptists had a new \$50,000 building nearly finished and it was destroyed. Many of their homes were lost. Tithing saved the day. "They are the one Baptist Church in all Illinois," says Secretary Peterson, "who have made their payments on their loan from the State Convention regularly, according to agreement, and I recently helped them celebrate the burning of the mortgage."

In Calvary Baptist Church, Pasadena, the Finance Committee put on a tithing effort for January to May. Pastor Caldwell cooperated with sermons and prayer meeting messages. The Committee worked through group meetings and public appeals without any personal solicitation. A group of 40 enrolled tithers was increased by 24. Twenty-one of these new tithers continued tithing after May 31st. "Our tithers are all workers," says the Pastor.

La Mesa Baptist Church, California, put on a Tithing Campaign in February. Instruction was given at the regular meetings of the church, the church school, and B.Y.P.U. This was followed by special meetings on Christian giv-

ing for five nights. There was no personal canvass, but a group of 10 tithers was increased to 40. The church was giving \$15.00 to \$20.00 a Sunday. Its weekly income is now \$50.00 and 70 new members were received last year. "People are happy, homes are no poorer, and some have had remarkable answers to prayer," says Pastor D. G. Cowles.

### Men and Church Advance

The program of objectives adopted by Northern Baptist Men at the Annual Meeting in Philadelphia suggests the following divisions and activities:

*September to December:* (1) a planning conference on a week night or a Saturday outing in September; (2) Church Home Coming Day to emphasize the attendance of men at church communion service in October; (3) enlisting non-givers—an effort to enlist new "givers of record," initiated on a convenient night in late October, completed by Men and Missions Sunday; (4) Men and Missions Sunday, November 14; (5) adult education study class, using *Better Baptist Churches* and *Burning Facts*, or stewardship forum.

### The Lost Fifteen

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Luke 15:4.

Baptists are not seeking one lost sheep in a hundred, but fifteen. The fifteen are part of the too large contingent of church members who now give nothing for the support of the church or world missions. No part of our program for the year carries greater possibilities than the plan to add fifteen new Givers of Record for every one hundred church members. Some of the facts disclosed by the

Survey Committee at Philadelphia caused great concern for, while opinion of religious statistics is by no means unanimous, there are some statistical statements that nobody can dispute. Pastors, for example, have good reason to know that, regardless of percentages, the number who give to the church budgets might be a good deal larger than it is.

The National Council of Northern Baptist Men have actively interested themselves in the promotion of the effort to seek out fifteen of the Baptists who are missing from the record of contributors and has asked men throughout the territory of the Northern Baptist Convention to cooperate. The aim is to complete the effort

and announce results on Men and Missions Sunday, November 14th. Methods will vary in different churches, but in general the idea is to list the names of all members who are not now giving and to divide these names among friendly visitors for personal interviews.

This undertaking is meant in all respects to conform to the dominant "Better Baptist Churches" idea of the year. Therefore, the aim is not alone to increase the financial resources of the church but to revive the interest of members who may have dropped out, and persuade them to renew their Covenant with God and the church. This is the approach recommended to those who go in search of the fifteen.



### WE STUDY THE MOSLEMS

*The Moslem World is a subject of mission study this year. Baptists encounter Moslems in India, although we have no work expressly for the followers of Mohammed. Our picture shows a Sikh, a Moslem soldier of the Indian Army, reading his sacred book*



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## The Bridge of Harmony

### OLD CHINA

Beside the Bridge of Harmony we stand,  
Which joins the two sides of the River Han.  
Long lined and low the arch, built years ago  
By Chong, a Buddhist monk; on hill and plain  
He sought for offerings from the rich and poor.  
For centuries his image was enshrined  
In this low hall that joins the bridge and town.  
Today a Swatow temple guards it well  
Where charity buys coffins for the dead.  
But here the bridge through age on age endures;  
The long limbed crane flies over it and sinks  
Knee deep into the food filled marshy shore;  
The burden bearer jogs across the stones,  
The shrill shriek of the waterwheel is heard.  
For peaceful are the town, the bridge, the stream;  
There's long drawn peace where untouched China  
sleeps.

### NEW CHINA

A concrete bridge across the stream,  
Where swiftly flying buses teem,  
Stands high above the launch that speeds  
Down past the lines of swaying reeds.  
The young folks now have left their homes;  
New learning beckons; he who roams  
Afar and studies science, may  
Help bring to China her New Day.  
That is the goal of all who love  
This land of Han, all lands above.  
The New Life Movement they will spread,  
The ancient virtues men thought dead.  
Let all uphold the nation's creed!  
Let righteous dealings rule out greed!  
So, head held high, and heart aglow,  
New China marches. See her go!

—EDITH G. TRAVER.

### New Missionaries

*Harriet Barrington*, whose birthplace is St. Marys, Ohio, first sailed for India under appointment of the Woman's Board in 1921 as a missionary nurse. After graduating from both Denison University and the Nurses' Train-



*Violet E. Nelson*



*Harriet Barrington*

ing School of Lakeside Hospital, Cleveland, Ohio, she had taken additional Bible study at Andover-Newton Theological Seminary, Newton Center, Mass. For two years she assisted Dr. Marian Farber in dispensary work at

Mahbubnagar, Deccan. She was then transferred to Nellore, South India, as teacher in the Mission High School and as staff nurse in the Hospital for Women and Children. When she returned to America for furlough in 1927, she found both her parents in such ill health



*M. Ecco Hunt*



*S. Harriet Gibbens*

that she could not leave them. After the long period of anxious waiting in which she lost her mother and father, she took a nursing position with a Cleveland hospital. Yet through all these years her outstanding work in South India has never been forgotten. Now at long last she will sail again for India to continue her vital ministry at the Clough Memorial Hospital, Ongole.

*Violet E. Nelson* was born at Great Falls, Montana. After receiving her A.B. degree from the University of California, she took a year of post-graduate work. She taught high school for two years and then entered the Nurses' Training School at Mounds-Midway Hospital. Since her graduation Miss Nelson has been on the teaching staff of the hospital. Her father was Rev. Fredrick O. Nelson, pastor and missionary in the West, who with his consecrated wife, gave such unlimited devotion to his work that his children in their turn have caught the same vision of Christian service. Another daughter, Miss Linnea A. Nelson, an educational missionary appointed by the Woman's Foreign Board in 1935, has been carrying alone the work at Kinwha, an

inland station in East China. It is to this station that Miss Violet Nelson will go as a staff member of the Pickford Memorial Hospital and as a co-worker with her sister in bringing Christ to the Chinese people. Miss Nelson is a member of the First Swedish Baptist Church, Minneapolis, Minn.

*S. Harriet Gibbens* was born of missionary parents in Mongnai, a frontier village of Burma. The only child of Dr. and Mrs. H. C. Gibbens, she returns to the land of her birth, well-prepared to take her place in the work for Christ. At the age of 11 she came to America and during all the years in this country she has almost constantly kept the goal of foreign missions service before her. After taking a year's work at Denison University, she entered Ottawa University, Kansas, and received her B.S. degree from that institution in 1929. Three years later she was graduated from the Baptist Institute for Christian Workers, Philadelphia, Pa. She is a member of the Chestnut Street Baptist Church in that city. Miss Gibbens taught for two years in the Kentucky mountains, but still not satisfied with her training, she enrolled in the Nurses' Training School of Johns Hopkins University, Baltimore, Md. She will sail for Burma as a missionary nurse to join the staff of the Ellen Mitchell Hospital at Moulmein.

*Almyra E. Eastlund* was born on a farm at Isanti, Minn., where she lived in a happy Christian home with seven brothers and sisters. Her whole family with the exception of an eight-year-old sister are active members of the North Isanti Swedish Baptist Church at Cambridge, Minn. She took one year of Teacher Training at Cambridge, Minn., after finishing high school, and taught the four upper grades of a semi-graded school in Isanti County for three



*Almyra E. Eastlund*

years. In 1928 she began her nurses' training at the Mounds-Midway Hospital, St. Paul, Minn., and she has taken additional work at Western Reserve University, Cleveland, Ohio, and Northwestern Bible School. For the past six years she has done supervisory work at the Mounds Park Hospital, St. Paul, Minn. She goes to Assam, having become interested through the work of a classmate, Miss Elna Forssell of Jorhat.

*M. Ecco Hunt* was born in Guide Rock, Neb. Her Christian home made her desire from early childhood to serve Christ in whatever way she could. When she chose the teaching profession for her life's work, she did so because she believed that as a teacher she would have great influence for good in a community. She received her A.B. degree from the College of Idaho and later studied at the University of Washington, the State College of Washington, and Berkeley Baptist Divinity School. There she learned of the great foreign mission fields, open and waiting for Christian teachers. She has had ten years' experience in high school teaching. She holds her church membership at the First Baptist Church, Berkeley, Calif.

# TIDINGS



# FROM THE FIELDS

## Greetings from the New Executive Secretary

With the beginning of September, Baptist women who are interested in missions will be working vigorously to start a new season of achievement in the work of Christ around the world. This fall will prove how well women can adjust themselves to changed situations.

The change in the form of the missionary organization will mean for some women a challenge to find a new place where they may use the world vision which enables them to serve. For other women this change will mean the necessity of becoming adjusted to new tasks. For all comes the call from our fields in this land and around the world to stop the retreat, so that Baptist missionary work may go on to greater efficiency.

At this time of challenge and change, Baptist women will be educating a new Executive Secretary of the Woman's American Baptist Home Mission Society. As that secretary, I rejoice in this opportunity of pledging to you my earnest endeavor to be a good pupil, to learn well from you that which you would have me do, and to listen with all that is in me to the Great Teacher. I look forward to the new relation with you.

May God bless us all as we face this great, new opportunity of service.

Faithfully yours,

*Alice W. S. Brimson.*

### The 60th Anniversary Breakfast

A huge shower of individual gifts rewarded the Woman's Home Mission Society at a seven o'clock breakfast. The National Board and friends of the Society met in the Hotel Philadelphian on the opening day of the Northern Baptist Convention to celebrate the Society's 60th Anniversary.

Probably no man ever attended a birthday party at seven o'clock in the morning, where a birthday cake aglow with 60 candles was an attractive feature; so the party was a unique achievement.

Hoping that Baptist women all across the country will put on a similar celebration at their House Parties, or in their churches, we record that a very lovely pageant entitled, "The Challenge of the Birthday Candles," immediately

followed the breakfast. As the pianist played "Watchman, Tell Us of the Night," Mrs. Orrin R. Judd, impersonating a "Watchman," presented in a few words the challenge of the condition of the Negroes in the South after the Civil War. The "Spirit of the Woman's American Baptist Home Mission Society," bearing a tall lighted candle, replied by telling how Christian women began to meet that challenge.

In artistic procession, six "Evangelists," each bearing an unlighted candle, advanced singing antiphonally with the "Watchman" that old familiar hymn. (See front cover of June issue of *Missions*.) Briefly each evangel told of the accomplishments of the decade she represented. Emphasizing the sacrifices and achievements of the women of these decades as

a challenge to women of today to carry on the work so gloriously begun, Mrs. George Caleb Moor, as the "Evangel of the Future," roused in the hearts of all, the determination to meet the challenge. With one accord the audience rose; formed in line behind the "Evangelists"; and, singing with them "God of Our Fathers, Whose Almighty Hand," each in turn placed her lighted candle on the cake and deposited her personal gift or pledge in the Birthday Box.

Those interested may obtain a copy of the pageant, which is so simple that any Society can put it on. Write to the Woman's Home Mission Society, 152 Madison Ave., New York, for FREE COPIES.

*What Your Grandmothers Did*, written by Mrs. G. M. Thomas, is another pageant we heartily recommend for all groups whose families have attics in which they have preserved clothing and other relics of the long-ago. This, too, can be obtained from the Society.

Annual Reports tell us there are over 400,000 Baptist women in our Northern Baptist Convention. Are there not 60,000 among that great number, each of whom would like to send \$1.00 to headquarters as her individual birthday gift to our Society? These are designated gifts and count on your church quota.

### A Japanese Nursery School

The idea of a Nursery school was born in a young people's meeting at the Japanese Baptist Mission on Terminal Island, East San Pedro, Calif. After discussing ways in which Christian young people could be of real service to the com-



munity, we definitely decided to conduct the school under the sponsorship of the young people. Some of them visited nursery schools and drew plans of the playground equipment and cots. They saw other things that suggested equipment we might need. The boys cleaned our spacious playground and prepared it for the children. We engaged a carpenter who with the help of our young people constructed playground equipment such as swings, sandboxes, climbing bars. For inside equipment they made tables and canvas cots. The Saturday before the opening of the school was a busy day. Between 20 and 30 children and young people cleaned inside and out, painted, nailed, put up curtains, and did all of the work.

The next Sunday evening we invited the mothers of the prospective nursery children to come. Instead of having our young people's meeting, we met with them. First we showed them the children's room made very attractive with its little chairs, tables, flowers, pictures on the walls, and interesting play things. Next they saw the two sleeping rooms off the main room. The little low cots were set up, with sheets and bright quilts which made them look inviting and restful. The mothers were delighted with everything. Meeting with them in the church parlor, we had prayer, songs in Japanese, and talks from the young people about their hopes and aims for the school. Finally one of our Christian men explained further about the plans and spoke of things pertaining to Christ. We served tea and had a period of fellowship. It is a most unusual thing for our young people to meet with adults, because of the cultural and language barrier, but somehow this occasion was a great success. Only two of the nursery school mothers were Christians; the others were

mostly Buddhists. They were much impressed by the interest and sincerity of our Christian young people in trying to help them and their children.

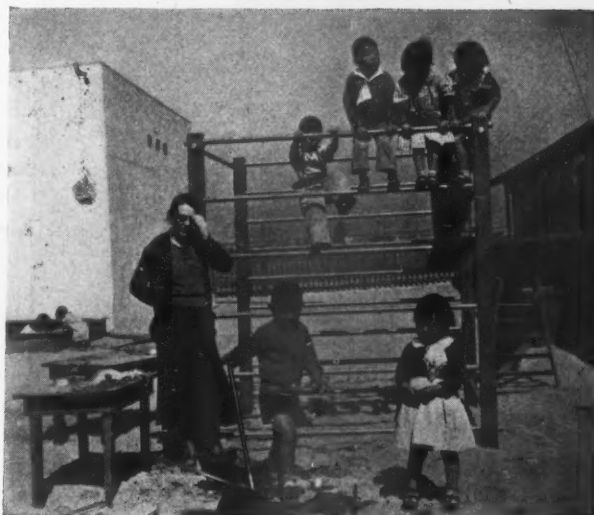
Our young folk are continuing in their work among the small children. They help to teach, help to clean, and donate money that is needed for the maintenance of the nursery. The parents are more than satisfied with the school. The public school and county welfare have congratulated the church on this project. The children are much better behaved here than at home; and they are stronger physically, having an ideal situation in which to spend their day. Above other things, the little folk are learning about Christ.—*Virginia Swanson.*



**AT THE TOP**  
*Two nursery school children on the way to school*



**RIGHT**  
*They had a good time on dolls' day at the nursery*



**LEFT**  
*Every child in the Japanese Baptist mission in San Pedro, California, loves the playground*

# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## **The Church School of Missions in Williamsport, Pa.**

Early in the year the First Church, Williamsport, Pa., Pastor Maurice A. Levy, held its 10th and best School of Missions. The object was "to foster a finer interracial friendship," and the theme, "The Negro in Africa and America." Leaders of discussion groups for men and women, young people, high school and children, were Dr. M. A. Levy, Mrs. L. F. Senn, Mrs. C. G. Wright and Mrs. Theodore Beck. The children, organized as an African Village, met each night for an African supper and then retired to the camp fire in "the Kraal," shown in this issue of *MISSIONS*, to study "Camp Fires on the Congo." Their enthusiasm and loyalty were exceptional.

For the convocation hours there were addresses by Miss W. P. Harris, of Ningpo, China; Dr. F. A. Smith, of the Board of Education;

Miss Mary Beth Fulton, of the Ministers and Missionaries Benefit Board; a stereopticon lecture, "Fascinating Africa"; the presentation of a local project "Bethune Douglas Center"; and a climactic pageant, "Robert and Mary," presented by the church dramatic club under the direction of Mrs. M. A. Levy. This church is committed to the annual School of Missions as a major feature of its annual program.

### **A League of Missions**

A member of the missionary committee of the First Baptist Church, Binghamton, N. Y., sent the following interesting report.

Through the missionary society practically every woman in the church pays dues. There is a League also, divided into five or six chapters, which do a great deal of White Cross work. Much of the reading of missionary literature and White Cross work is done in

these chapters. Occasionally a missionary program is put on by one of these chapters. This is the only organized group functioning as a missionary society in the church. Some missionary study work is done through the young women's Sunday-school groups.

Once a month the Sunday school has a short program under the head of Fellowship Sunday. At the October meeting, they had a large missionary map of the world electrified for the geography lesson. We mounted and framed it. Red bulbs were used to designate the mission stations, green ones a hospital in each station, and white bulbs to signify institutions of higher learning. The geography lesson was in charge of the Superintendent of the Junior Department of the Sunday school and the class was conducted by one of the teachers. The room was decorated by the young woman's class mentioned above. The various chapters of the League were made responsible for the luncheon, which was served by a group of girls, the reception committee, typing of the program and providing the ushers. Men from the men's class used their cars and helped in other ways, while the Benevolence Treasurer, Mr. Bliss, looked after the Blue Book. He presented the book with a brief, clear statement about the Forward Fund, and introduced a C. E. girl in cap and gown as scribe in charge of the book. Several people signed the book during the social hour, and one of the young men made a beautiful poster.



*In the Kraal at the Williamsport School of Missions*

### Home Mission Stories and Charts

During the current year the Home Mission subject is "The Church in Rural America." Three booklets are ready containing stories on this theme: Primary Grade, *Over the Hills and Far Away*, by AUGUSTA WALDEN COMSTOCK; Junior Grade, *Friendship Tales From Far and Near Trails*, by AUGUSTA WALDEN COMSTOCK; Intermediate-Senior Grades, *The Church of the Countryside*, compiled by COE HAYNE. The price is 15 cents each, or 35 cents for the set of three.



Secretary Charles S. Detweiler (right), behind him Rev. Horace H. Hunt, and the Detweiler R. A. Chapter at Tarrytown, N. Y.

## ROYAL AMBASSADORS

### New Reading Lists

The Royal Ambassadors will be interested in the new list of books

appearing in the National Missionary Reading Program, selected especially for them. Many of these will be found in public libraries.

The Young Moslem Looks at Life—Murray T. Titus . . . . .	\$1.00
*Tales from Moslem Lands—Edited by William W. Reid . . . . .	.50
Highland Heritage—Edwin E. White . . . . .	1.00
Tangled Waters—Florence Crannell Means . . . . .	2.00
*Twice-Born Men—Compiled by Hy. Pickering . . . . .	.50
*There Go the Conquerors—Basil Mathews . . . . .	1.00
*There Go the Ships—Basil Mathews . . . . .	1.00
*Opening Roads—Archibald Black . . . . .	1.75
*50 Sermon-Talks for Boys and Girls—Carl S. Weist . . . . .	1.50
The Silver Lining—Archer Wallace . . . . .	1.00
In the Steps of St. Paul—H. V. Morton . . . . .	2.50
Finding the Way—Robert Harris Gearhart, Jr. . . . .	1.75

\* Younger Readers.

### New Royal Ambassador Chapters

CHAPTER	CHURCH	CITY
Adoniram Judson	First Baptist	Shelbyville, Ind.
David Livingstone	Third Baptist	Philadelphia, Pa.
Roger Williams	Breesport Church	Breesport, N. Y.
Adoniram Judson	Worland Baptist	Worland, Wyoming
Wilfred T. Grenfell	First Baptist	Shelton, Conn.
Marcus Whitman	Athens Baptist	Athens, Pa.
Buker Chapter	Lakewood Baptist	Lakewood, R. I.
Roger Williams	First Baptist	Miami, Ariz.
Buker Chapter	Shawomet Baptist	Warwick, R. I.
Roger Williams	First Baptist	Aberdeen, S. D.
Roger Williams	First Baptist	Elmira, N. Y.
William T. Green	Natick Baptist	West Warwick, R. I.
Elmer Hall	First Baptist	Marlboro, Mass.
John G. Paton	First Baptist	Hudson, N. Y.

### New High Counsellors

The Royal Ambassador High Counsellors of the Northern Baptist Convention extend a welcome to the two newest additions to their ranks: Rev. Frank A. Tobey, Noank, Conn.; and Mr. Harold L. Brown, N. Providence, R. I.

### Wilfred Grenfell Chapter

Rev. Howard Parry, of Chapel Car Emmanuel, sends us an interesting write-up of the doings of this chapter in Crowley, Col.

"We have met twice a month without failure, and our attendance has been about twelve boys. Mr. Jack Chancellor, one of the school teachers, has been my able assistant. We featured an R. A. night at the church with the Counsellor in charge. The boys sang their song, repeated the Scripture verses from memory, and I gave an illustrated lecture. The boys stay after school, and I take them home (close to 20 miles enroute). Several weeks ago my assistant, eleven boys, and I took a hike of about 17 miles. On the return we were enveloped in a dust storm which filled the air and made the sky yellow, blotting out the town we had just left behind. Sometime soon we plan a mountain trip for the boys and will take them in relays, a group of six at a time."



## WORLD WIDE GUILD

### Wide Windows MABEL BYRD

I gave my soul an airing yesterday,  
Raised high the windows of my  
thoughts,  
And out came hates, decayed and  
valueless;  
In breezed new loves,  
Fresh like the morning's dew.

THE above was taken from the June number of Indiana's *Gu Gi Guide*, a most remarkable eight page Bulletin, Pearl Smith, Editor and Evelyn Thornburg, Publisher. There is one page of six lovely windows, and other window quotations. There may be extra copies to be had from Evelyn Thornburg, 621 E. Fifth St., Muncie, Ind. These State Bulletins are revealing real editorial ability. Who knows but Dr. Lipphard's successor may be recruited from Guild ranks? Apropos of this, Teen-Age Guilders have their chance to shine this year on their special Project, a missionary newspaper. There will be no special Project leaflet as the three are fully explained on Guild Goals.

Here is a list of various supple-

mentary material which may be ordered from Miss M. H. Leavis, 186 Massachusetts Ave., Boston, Mass. Money must accompany order and there is no return or exchange.

#### PLAYS

*My Baby Is Sick*—Mary Vassar . 5¢  
*Yesterday and Today*—Vassar .. 5¢  
(Dialogue—Mother and Daughter)

#### POEMS

*Desert Thirst*—Vassar ..... 3¢  
*Our Moslem Sisters*—Van Sommer ..... 3¢  
*The Tapestry Weavers* ..... 3¢  
*Persian Proverbs and Sayings* ... 3¢

#### NOVELTIES

*Window Transparency* ..... 3¢  
(Directions for making)  
*Place Cards* ..... 1¢  
(Picture on cover of Mecca and Beyond)

When this copy of *MISSIONS* reaches you the Nobility will be starting for the Orient. We plan to sail on the *Hikawa Maru* from Vancouver, B. C., October 2nd, going first to Japan, then China and the Philippine Islands. It still seems like a beautiful dream. We

expect to reach San Francisco, January 26th, and shall hope to tell our Pacific Coast Guilders about our trip before returning home.

Our Secretary, Beatrice Franklin, will take care of all correspondence, applications and orders while we are away. Address her 218 Lancaster Avenue, Buffalo, and you will receive the same prompt service as usual. We shall bear you in loving and grateful remembrance as we take your greetings to your Guild sisters in the Far East. "Blest be the tie that binds our hearts in Christian love."

*Faithfully Yours*  
*Alma J. Noble*

#### Readers of MISSIONS

There is a group of wide awake Guild girls in Cavendish, Vt., and their Counselor writes that they are regular readers of *MISSIONS* and deeply interested in all Guild activities. The picture shows them grouped for the Installation of Officers.

#### Ohio's 18th Reunion

It was held in the Ninth Street Church, Cincinnati, April 16-18, and it was outstanding. Friday morning found about 150 assembled for the opening service. The number had doubled by late afternoon and the climax was reached Saturday night when 425 sat down to a beautiful banquet on the Roof Garden of the Hotel Gibson. The local Committee, Mrs. L. C. Brunk, Chairman, omitted no detail for the comfort and pleasure of their guests. The pastor of the Church, Rev. Harold Geistweit, was right there from start to finish. The leader of the music, Doris Stansbury, was a radiant personality and how they sang under her leadership! The State Secretary, Ethel McDanel,



*World Wide Guild Installation at Cavendish, Vermont*

was true to form in efficiency, and the annual reports of the state officers were as impressive as ever. Mrs. Tilby, formerly of Burma, and Mrs. Martin of India were a real benediction and their faces reflected that inner light that had guided them through years of service. Ruth Makeham, one of Ohio's specials, was magnetic as ever. The Banquet theme was "Forget-Me-Not." The decorations were white snapdragon and blue delphinium. The table linen was light blue and white. The singing was thrilling, the light party dresses lovely, and in addition to the fun and frolic, there was a deeply spiritual note through all the program. Alma Mater was Toastmistress and Jessie Eubank had the Consecration message Sunday morning. The great surprise was the announcement of the resignation of Ethel McDanel as State Secretary, and her Associate Lora Lane. They have been a wonderful team guiding Ohio Guilders for four years and only physical limitations caused them to resign. Fortunately there was a loyal Guilder who said "I'd love to" when asked to be State Secretary and Florence Stansbury of Cincinnati is now at the helm. She will carry on with the same fidelity and zeal as her predecessors, and Ohio's best days are yet to come.

### My Ideals

#### AS A WORTH-WHILE GIRL:

I will keep my body clean, strong and free from destructive habits because it is "the temple of the Holy Spirit."

I will keep my mind keen and alert by thinking pure, uplifting thoughts and will endeavor to learn at least one new thing each day.

I will take time daily to strengthen and deepen my friendship with God through quiet medi-

tation—waiting for Him to speak to me in His Word and through prayer.

I will try to realize each day that God is depending upon me to show others their need of Christ as the only Way to abundant life.

I will prayerfully seek His guidance in choosing my friends and make of each friendship a partnership of power.

I will give myself in my present home to building a happy family life, realizing that the home is basic in forming character.

I will depend upon Christ to give me victory whenever I am tempted because I know that yielding to temptation brings defeat.

I will try to develop an attractive personality, remembering that thoughtfulness, courtesy and understanding are invaluable.

I will be an active church member and will gladly pay my tithe to help in the Kingdom work.

I will live every day of my life to help answer the prayer, "Thy Kingdom come, Thy will be done on earth as it is in Heaven," and I will begin now.

I will serve God wherever He has placed me—at home—in school or in business, seeking always His plan for my life.

I will cultivate always the spirit of joy and thanksgiving for the gift of life. —Oregon's Code.

### The Beta Chapter in Concordia

Through an oversight, this picture of the Beta Chapter, Concordia, Kansas, was omitted when the article accompanying it was published in March MISSIONS.

### An Interesting Year

The Helen Rawlings' Chapter of Jacksonville, Ill., had a very interesting year in their study of the American Negro and the African Bridge Builders.

The year started with a garden party at the home of one of its members. With an appropriate background of garden flowers and a lily pool, and just as the sun was setting, an impressive devotional lesson of readings, scripture, and songs, based on the Sun-dial, was presented.

As a climax to the study of the American Negro, our Christmas lesson was presented by several little Negro boys and girls from the Mt. Emory Baptist Church. At the close of the program Christmas gifts were presented.

In February, the month for great patriots, our lesson was



*The Beta Chapter of the World Wide Guild at Concordia, Kansas*

turned to the thoughts of these great men, salute to the flag, etc. Our Guild Vespers were held in December at the regular church hour, with the Guild girls in charge of the service. Much interest has been shown in the reading contest. Several meetings have been held for White Cross work—filling our quota as outlined and folding bandages.



**A GUILD THAT IS DOING THINGS.** The Junior, Senior and Teen-Age Guilds of the First Church of Kankakee, Ill., have been doing things the past year. The White Cross Quotas have been filled and sent. From a sample brought home from the House Party at Lake, Bloomington, 40 attractive candy holders were made and filled for the children at the West Side Rescue Mission in Chicago at Christmas time by the Junior Guild. A Senior Guild girl is in charge of the Mission. In October a play, "Lydia Seller of Purple," was given. The free-will offering at this time was used for White Cross Supplies. A successful banquet was held in November, at which time Susie Walker, a student at the Baptist Training School, told of her work among the colored people and of the joy she had in her life at the Training School. We felt we had formed a new friendship. It was voted to send the offering received at the December Vesper Service to her. An outstanding event of the year was meeting Sadie Robbins, for whom the Senior Guild is named. A supper was held for all three Guilds. In her unassuming manner, Miss Robbins told of her work at the Victoria Memorial Hospital, Hanumakanda, South India. As she told of lack of equipment and supplies every girl purposed in her heart to give more generously. The Guild is planning to have a box of supplies ready for her when she returns to India.



*Junior Guild and Teen-Age Guild in Marlboro, Massachusetts*

**TEEN-AGE AND JUNIORS OUTING.** We have three active Guilds in our First Church of Marlboro, Mass. All three Guilds meet monthly. Last year they studied the American Negro. One of our Senior girls is teaching the High School class in our church School of World Friend-

ship now in progress. The three Guilds fill their White Cross quota, share in the Special Guild Gift, participate in the Reading Contest and observe Guild Vesper Sunday. Three of the Margaret Hall Guilders also assist in the C.W.C.

## *Children's World Crusade*

Every land's children east and west  
Golden or brown or white  
Are alike in the eyes of Heaven  
And God's clear sight.

Little hands may join the chain  
That links us all in one,  
And over all a Father's hands—  
And the same sun.

—MARY ATWATER TAYLOR

### **Hail and Farewell**

While you are reading this, Alma and I will be on the first lap of our wonderful trip to visit the Guilders and Crusaders in Japan, China and the Philippine Islands. We go through the Canadian Rockies to Seattle, sailing from there October 2nd on the *Hikawa Maru*

Japanese Line, staying three weeks in Japan, three weeks in China and one in the Philippine Islands, reaching San Francisco on our return January 26th.

And then we plan to stop in California, and possibly some other places on our return home, to tell about our trip. Oh, what a good time that will be too!

Miss Beatrice Franklin, our Secretary, will be here in our office at 218 Lancaster Avenue, Buffalo, all the while we are away to take care of the correspondence and applications, fill orders for supplies and answer your questions. Be free to call on her for help and information. We shall think of you often



and gratefully as we carry your love to The Rest of the Family.

*Mary L. Nolle*

218 Lancaster Ave., Buffalo, N. Y.

### Special Interest Missionaries

How better can the church help bring peace on earth than through preaching, teaching and living the gospel of the loving Father and a family of friendly, understanding children bent on doing the Father's will.

As our representatives who are, in a very special way, working toward this end, we have chosen Miss Ruby Richardson and Rev. Kendrick Watson as our Special Home Missionaries for this year. Miss Richardson is a Christian Friendliness missionary for the State of Washington where she comes in contact with many nationalities in all conditions of society. She faces the world with a sane attitude of mind and a Christian spirit that is hopeful and daring. She writes: "More and more we are becoming convinced of the importance of accepting our American-born foreign young people on the same basis as we do those of our own race. Isn't it better to make them a vital part of

all of our planning committees and have them meet our American young people where they face together as Christians the problems confronting our world today?" As a result of experimenting along this line, she found a "senior in high school who was glad to give piano lessons to two Japanese girls. The girls had been eager to learn, but could not afford to pay for their lessons. A young man who works long hours is eagerly devoting part of his Sunday afternoon in teaching English to a man and his son who run a Chinese laundry. The father was a teacher in China and is such an apt pupil that the American friend greatly enjoys teaching him.

"We had a delightful party for our Chinese children and their mothers. The B.Y.P.U. furnished presents for the children and an afternoon of games and fun followed by refreshments was long remembered by the children. The mothers had their party in a separate room where the wonder of the story of Jesus was the one absorbing theme of the day. Similar parties for the Japanese and Greek friends of the community were held with the same joyous result. The wonder and beauty of the Christmas story comes again

as one tries to tell it in very simple English to one who has never heard it before. Somehow Jesus as a baby has a great appeal for our mothers who have so many babies of their own."

Mr. Watson is a Colporteur missionary in Colorado which means that he goes in his car to different places in the state where there is no regular minister, has Sunday services, Sunday school and prayer meeting, and is really a pastor to the people. Sometimes he stays in a place several months and sometimes he will visit three or four towns each week if they are near enough together. Mr. Watson is now at La Junta and Rocky Ford, Colorado. At Rocky Ford there are a number of Mexicans who are so glad to have the Bible taught that they are building a church and he is helping even in the actual building of it. He has always been vitally interested in children's work and we anticipate his stories and letters about Mexican children. During the summer, he is hoping to conduct several vacation schools and reach out to the children in the rural areas for Bible school and other activities.

As our Foreign Special Interest Missionaries, we have Miss Leonette Warburton, Iloilo, P. I., and Mr. and Mrs. H. I. Frost, Balasore, Bengal-Orissa. We hope to have personal messages from them in the next issue of MISSIONS.

Send to "152" or "218" for Pencil Sketches of all these Special Missionaries.

### First Letter from Mr. Frost

Mr. Harold I. Frost, Balasore, Bengal-Orissa, is one of our Special Interest Missionaries for this year. Bengal-Orissa is in Northern India and we have 25 missionaries for the three and a half million people who live there in the thousands of villages. His letter follows:



*Children's World Crusaders in Hutchinson, Kansas*

I am sorry to have to admit that our contacts with Moslems are not as numerous as I wish they were, especially with Moslem children. They are not keen on education in Orissa, and those few that are seldom attend Mission schools. We try to reach them through literature and through a special worker who edits a monthly evangelistic sheet called "Nur," which means light, and makes contacts in a Book Room in the bazaar here in Balasore. However, I shall bear this fact in mind and try to find something touching the lives of Moslems about which to tell the C.W.C. children.

Mrs. Frost and Eleanor, aged 12, will start for America from Bombay on May 6th, reaching New York the last of June, and will make their home in Granville, Ohio.

I have not been able to get anything ready to send with this letter, but have the matter on my mind and will try to send you something soon.

We always have a demand for post card-size pictures, and could use the Bible pictures such as used to be given out in Sunday School to the children. Some of our boys carry on Sunday Schools for Hindu children, and our Christian children like them too. Some of the large picture rolls, or selected pictures of that size, would be very useful.

We shall be happy to have this special contact with the children of the C.W.C.

### BOYS' AND GIRLS' COLUMN

#### Christmas in the Jungle

##### Ntondo, Africa

Friday, December 23, was the day set for the Boarding School girls to decorate the church. Pillars and arches were palm-bedecked and vari-colored crepe paper streamers produced a very



*Rev. and Mrs. H. I. Frost of Bengal-Orissa and their family*

festive appearance. Girls and boys alike entered heartily into the spirit of the occasion.

Then Saturday! With us Saturday has a fixed schedule. School buildings, church, paths, yards about the Mission dwellings and flower beds must all be scrupulously cleaned, this process beginning at 6 A.M. From 8 till 11 o'clock the market comes in. According to State regulation certain towns within a radius of five to eight miles must supply Ntondo with fish and manioc sufficient to provide for all natives connected with the Mission for the subsequent week, i.e., school children, workmen, sickies, etc. Women and children carry all of this food in baskets fastened on their backs. The market is then a procession of from 70 to 100 children and women each bearing a basket with from 10 to 46 kilos of food.

When the boys who work for the missionaries (to earn food and clothes while attending the school) finished their Saturday tasks, each was given his weekly ration

money, a suit of clothes (pants and shirt) and a piece of soap. My one houseboy received a bright colored sweater-shirt and white knee-trousers—ready made. To my seven garden boys, I gave white pants and shirts trimmed with blue plaid, made by the Boarding school girls and myself.

To the girls I gave small individual mirrors, a fish-hook and line, and a copy of the new native hymn books. This was a time of real rejoicing.

Then, after the bountiful repast, the Christmas Eve tree was lighted. Christmas morning, the girls were busy adding potted plants and cut flowers—to the church decorations. The native drum then called people from far and near to the baptismal service at the Lake, where 27 made public their allegiance to and decision to follow Jesus. Afterward all went to the church—many were unable to get inside because of the crowd—and listened to a Christmas sermon, hymns and special singing by our Boarding School girls. An opportunity was offered all to express the Christmas spirit of giving by presenting special gifts. Scantily clad and much betogged men, women and children bore to the platform their contributions; money, potatoes, manioc, eggs and squawking hens and roosters.

At 2 o'clock the girls, Miss Maggie with her victrola and I went to the Dispensary. Our musical program of an hour was thoroughly enjoyed by the "sickies," especially those who are unable to go to church. Some of the heathen women there had never before seen or heard a victrola and they were nearly scared to death. It was interesting to watch them advance and retreat repeatedly in their effort to gain courage for a real look at the "mystery-box."

Supper was scarcely finished when several hundred people as-

sembled on the lawn. Missionaries, native deacons and Sunday school teachers, the Mission girls and the candle-lit Christmas tree "adorned" the porch. The lights and bright tree decorations fascinated the people, even as they do little children in America.—*Marguerite Eldredge.*

### Prize Book Review

#### THE MAGIC BOX

By Anita B. Ferris

I liked this book because it is a story of a good honest American Negro boy, Lincoln Roosevelt Hall.

It told of many of his experiences, showing how honest he was and how he helped his brother and sister to be honest.

It was a good book, showing the Christian attitude of the uneducated Negroes of the South.

I liked the way he earned and saved his money so he could go to college. He had a little blue box that he put his money in to save. That's the magic box that the book is named for.

This book gives us a better understanding of the Negroes of the South.

MARK ELLIOTT, Age 9,  
Portland, Oregon

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Council on Finance and Promotion, 152 Madison Ave., N. Y.

### Contest Awards

YEAR BOOKS: *First Prize*—First Baptist Church, Spencerville, O.; *Second Prize*—Calvary Baptist Church, Pasadena, Cal.; *Third Prize*—First Baptist Church, Glenside, Pa.; *Honorable Mention*—for *method*, First Baptist Church, Terre Haute, Ind.; for *unusual set-up*, First Baptist Church, Glendale, Cal.; for *cover design*, Central Baptist Church, Woodbury, N. J.

PROGRAMS: *First Prize*: "Pick of the Air," a radio program, First Baptist Church, Evanston, Ill.; *Second Prize*: "For Value Received," a sketch presented by the same group; *Third Prize*: Christmas Candle-lighting Service, First Baptist Church, Hackensack, N. J.

The Women's Society of First Church, Santa Ana, Cal., forwarded a year book which in design, printing and content, equalled, if not excelled, its prize-winning books of former years. Since the printing of such a beautiful book is beyond the means of

many societies, the judges decided to eliminate this year book "from the general contest, and honor it by putting it in a *Cum Laude* class, a place of distinction we hope it will retain year after year."

### A Methods Alphabet

*Literature*: Those of us who, in the past, had the privilege of attending Mrs. Katherine Scherer Cronk's classes in methods, well remember the emphasis she placed on leaflets, magazines and books, which she called "First, Second and Third of Missionary Literature." Leaflets were *first* on her list, and she told us many fascinating stories of their influence in the past, always pointing out their possibilities for the present and the future. Her chief rule was: *Read them and have other people read them.* OPEN FORUM readers in increasing numbers are observing the first part of this rule—but what of the second? Has your Society a Literature Secretary who is serving the whole church? If

not, is some other officer responsible for the systematic distribution of missionary literature? If you wish suggestions for the guidance of a newly-appointed secretary or to bring up-to-date plans to one who is already serving, write to the Conductor for a copy of the new bulletin, *The Church Literature Secretary*.

*Magazines*: Of course, we think first of MISSIONS. Suggestions for using "our own magazine" have been given from time to time on this page, and one will be found under "Q" in this issue. One society recently reported that two subscriptions are included in the annual budget—one for passing around to non-subscribers and later filed, and the other for clippings for use in programs, on the bulletin board, etc. Another group provides each of its circle presidents with the magazine for program use and for reading by the members. Your State paper, too, merits your consideration, for it brings news of local groups and plans, of special meetings, and of missionaries from the State. As a rule, the subscription cost is small. Frequently, helpful articles are found in other magazines, and notes should be made of these as they come to your attention.

*Needles and Needs*: The ever-growing need for White Cross supplies is shown in a new play, *The Great White Way* (5¢). The title is suggested by "the great white way along which the work of loving hands travels—it extends over the world, leading from women at home to the place of need." Use this to stimulate the interest in your Overseas quota and to increase the number of local workers. (Order from American Baptist Publication Society.)

*October Topic*: *Windows* suggests a program on rural work, using denominational missionary leaflets. As this page is written, the



following leaflets are available: *Look Over the Wall*, *Indian Corn*, *Gleanings from Oriental Harvests* and *Casting Nets in Alaskan Waters* (including a description of the farming projects at Kodiak Baptist Orphanage). Order these from your State Convention office. The story of *Five Theologs Who Lived in A Shed* (MISSIONS, December, 1936) will add interest to your program. If you wish a copy of the July issue of *Missionary Review of the World* (as suggested in the program booklet), send 25¢ to publishers at Harrisburg, Pa.

**Parliamentary Law:** A special feature of the year book which was given Honorable Mention for *method* (see announcement) is a drill in parliamentary law "for the benefit of the incoming officers," based on Roberts' *Rules of Order*.

**Question Box:** The Mission Circle of First Church, Payette, Idaho, makes MISSIONS' Question Box a part of its program of activities. The readers are divided into two groups. Last year the "winners" were the guests of the "losers" at a Treasure Hunt. "The treasure proved to be a bountiful breakfast spread on long tables under the trees. The searchers pronounced everything perfect, and at the close returned to their homes determined to be even more faithful readers of MISSIONS."



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### HOTEL PARKSIDE

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(Reported by Pearl Stanton, Secretary.)

**Records and Reports:** "Reports are bothersome!" If you are tempted to dismiss this paragraph with some such remark, remember that *your* report is needed to complete the reports of women's work

in the denomination. It will be a comparatively simple matter—not bothersome at all!—to compile the report if accurate and detailed records have been kept throughout the year. And make sure that the various items of the report are brought to the attention of the membership as a whole. One group visualized the year's activities and accomplishments by means of a poster parade at the annual dinner meeting. One side of the posters bore the name of the organization—one letter to a poster. The other side had brief and telling statements concerning the work, printed in letters large enough to be easily and quickly read. In a simple drill, the marchers first displayed the name, then each in turn showed the reverse side of her poster. Later the posters were displayed about the room for leisure reading. (*To be continued*)

**Home Life in the Bible**, by EMMA W. GILL, missionary to Baptist women of Southeastern Europe, has collected 40 chapel talks, each with a Bible text, given in the James Memorial Training School for Women in Bucharest, Rumania. All messages are centered around the home and home life, and include such themes as marriage, wedding guests, beds, lamps, dress, etc. (Broadman Press; 189 pages; \$1.25.)

## Sixty Glorious Years in Woman's Home Missions

By HARRIET W. PALMER

(Continued from page 428)

are coming forward to assist. The Christian Friendliness project in Boston East Association, Massachusetts, included more activities than heretofore. There is much rejoicing over completion of new building at Campbell, Ohio, made possible by last of designated funds from Golden Anniversary.

In Kodiak, Alaska, a Boy Scout troop was organized, musical training for girls begun, and use of hall for playroom donated. A boat is greatly needed to extend work to other islands.

Alterations in Evelyn Briggs Cranska Memorial Hospital in Managua, will accommodate more private patients. Salaries of doctor and nurse in Santa Ana taken from budget and clinic closed—the only piece of Protestant medical work in El Salvador.

Substantial progress has been made in reducing the accumulated deficit of last few years, by withdrawing salaries, cutting appropriations and dropping several pieces of work.

The report brings to Baptist women a great challenge. How will they meet it?

## SERVICE

*A simple program based on this issue of MISSIONS. Suggested for use in prayer meetings and women's societies.*

By HARRIET W. PALMER

Use material under Labor Day, page 413, for devotional period. Suggested hymns: "Jesus, Thou Divine Companion"; "Lord God of Hosts, Whose Purpose, Never Swerving"; "Rise Up, O Men of God."

## SERVICE:

To a Distraught World. A summary of the annual reports on pages 422-428 given by one speaker. Have seven persons, each carrying placard with name of a Society, file in and stand behind speaker. (Take about fifteen minutes for this.)

To Belgian Congo: Sixty Miles and Sixty Beds, page 411.

In Two Continents: From Redlands to Rangoon, page 414.

Across the International Bridge: Modern Highways and New Life, page 392.

To Lepers—Abandoned?: China Shoots Them, page 408.

## WORTH REPEATING:

Liberty for Ourselves, page 389.

Roman Catholicism and the Negro, page 406.

The Only Workable Way, page 416.

Hymn: "We Thank Thee, Lord, Thy Paths of Service."

(All hymns mentioned may be found in The New Hymnal for American Youth.)

## Burning Facts

Sixteen slides, reproducing some of the "Burning Facts" in the edition of *The Torch*, which was distributed at the Philadelphia Convention, are now ready and can be secured from the Council on Finance and Promotion, 152 Madison Avenue, New York, New York.



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## THE CONFERENCE TABLE.

### Those Baptist Students

NATIONAL STUDENT COMMITTEE. For many years the two National Woman's Societies have been interested in working with Baptist students. This they did through their Student Counsellors, both state and local. For the past few years the Board of Education has become an integral part of this effort. The work for the coming year will be handled by the following committee: For the Woman's Foreign Mission Society, Mrs. Roy Anderson and Mrs. Earl B. Breeding; For the Woman's Home Mission Society, Mrs. F. C. Pinkham and Miss Olive Russell; For the Board of Education, Dr. Frank W. Padelford and Miss Frances P. Greenough, *Secretary*; For Student Counsellors, Mrs. E. W. Miller.

AMERICA LEADING THE WORLD—BUT WHITHER? The greatest mission field in the world today, in my judgment, is America. I make no apology for my devotion and enthusiasm for the cause of foreign missions, but unless we can keep America Christian and succeed in transferring the inherited Christian values of the past to the coming generations, all our efforts to create a Christian civilization in other lands will end in confusion. The battlefield is not in the colleges of China and Japan, but in the colleges of America.—*Rev. Hugh Thompson Kerr.*

NORTHERN BAPTISTS AND STUDENTS. A study has been made by our Michigan Convention, of the religious affiliations of the students in all the colleges and universities of that state. I fear that Michigan does not differ a whit from any other state. It has been found that

in the thirteen colleges there were last year 17,733 students registered, of whom 855 were Baptists, just a bit over 4½%! The Congregationalists had one student in college for every 34 members in their churches in the state; the Presbyterians one for every 30 members; the Methodists one for every 46 members; and the Baptists one for every 73 members. That is, it takes more than twice as many Baptists to get a boy or girl to college as it does Congregationalists.—*Frank W. Padelford.*

### Student Counsellor Service

1. A Student Committee is of value in a local church, to interest the membership in the student group and to assure careful survey of the student field and activities for and with students.
2. Local young people who are in college can frequently be key persons in making fall contacts with incoming students.
3. Some churches encourage the local membership to act as hosts to the college group. Some students are "adopted" by members of the church, with fine friendships resulting.
4. It is of great value to cultivate the high school groups and to

keep educational ambitions before promising young people.

To that end the work of the counsellor in non-college communities becomes increasingly important. She can do much to educate our Baptist constituency that the world needs educated youth today and that the educational standards of Baptists need to be raised.

PRACTICAL SUGGESTIONS. A girl at Keuka College writes that her church never forgets the young people away from home and keeps in touch with them frequently. In the lobby of her church in a large frame is the picture of each young person away with the name of the school or community where he or she is.

Mrs. John Elliott, Philadelphia, suggests a consecration service for departing students in the early fall, with the students sitting together, and the young people of

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the church, the Woman's Society, and the Student Counsellor assisting the pastor in planning and presenting the program. The Counsellor also writes the college pastor or pastor of the Baptist church in the town where the student is going several weeks before college opens.

Mrs. Hugh Burr, Detroit, suggests that the home church show its interest in the students by a jolly get-together in the early fall—either a picnic or an evening of fun at the home of some church member, where all can enjoy games, a good sing—an informal time of good fellowship sponsored by the church. A letter to each student during the first week away, from the Counsellor, if possible, would mean a lot, especially to a homesick freshman.

Mrs. H. Warren Butler, Counsellor at Malden, Mass., has devised a "Student Data" sheet that includes the student's name, age, home and school address, plans for Thanksgiving, Christmas and Easter holidays, class or post-

graduate affiliations, church membership and activities, and ends with the question, "What suggestions have you for interesting people of college age in Bible teaching and church loyalty?"

Mrs. Franklin D. Elmer, DeKalb, Ill., last spring started a college discussion group which met every Sunday afternoon in her home. It met with great success and was started up again this fall. The group takes charge of the discussion and it flourishes well for over an hour. Each Sunday a small committee takes care of a light supper. They have not had a definite program of topics but each week something comes up which works out for a topic the following week. The groups range in size from 10 to 20. And the interesting thing is that many of those who go home for the week-end plan to get back in time for the group.

Miss Mira Crane, Marion, N. Y., suggests giving to each departing student a framed picture of the church and sending birthday,

Christmas and Easter greetings to students away from home.

Mrs. C. Norman Dodd, Chicago, reports that the 48 students of the North Shore Baptist Church attending college last year had "big brothers and sisters" within the church from the church group of young college graduates. Before they left the school in the fall the students participated in a Sunday evening "College Night" service, following a tea given at the church in their honor.

Mrs. W. S. Jacobs, Maywood, Ill., has a Counsellor Committee which helps her send birthday cards, cookies, etc., to students away from home. The Church Bulletin, carrying in the first number of the fall names, addresses, and college of students, and in the following numbers news items about their college activities, is sent regularly to the group.

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## THE FOREIGN MISSION CHRONICLE

*From the cradle to the grave in missionary service*

### BORN

To Rev. and Mrs. John G. Gilson of Bengal-Orissa, a son, June 29.  
To Dr. and Mrs. G. S. Seagrave of Burma, a son, April 15.

### ARRIVED

Mr. and Mrs. J. A. Curtis, of South India, February 26, in San Francisco.

Miss Olive A. Hastings, of Burma, March 13, in Vancouver.

Mrs. G. J. Geis, of Burma, March 13, in Vancouver.

Rev. and Mrs. Henry Huizinga of East China, April 16, in San Francisco.

Mr. and Mrs. W. Drew Varney of India, April 26, in New York.

Rev. and Mrs. Charles R. Rutherford of South India, April 27, in Seattle.

Rev. and Mrs. E. B. Davis of India, April 30, in New York.

Rev. J. P. Klahsen of South India, April 30, in New York.

Rev. and Mrs. J. T. Latta of Burma, May 4, in Vancouver.

Charles R. Manley, Jr., son of Dr. and Mrs. C. R. Manley of South India, May 4, in New York.

Rev. and Mrs. Joseph Taylor of West China, May 7, in New York.

Rev. and Mrs. J. P. Davies of East China, May 17, in Vancouver.

Miss Pauline R. Meader of Burma, May 19, in Los Angeles.

Miss Eloise E. Whitwer of Burma, May 19, in Los Angeles.

Dr. and Mrs. F. W. Meyer of Philippine Islands, May 27, in Seattle.

Miss Dorothy A. Dowell of Philippine Islands, June 1, in New York.

Miss Marian H. Reifsneider of Burma, June 8, in San Francisco.

Rev. and Mrs. C. G. Vichert of

West China, June 2, in Vancouver.

Miss Mary I. Laughlin of Burma, June 7, in New York.

### SAILED

Dorothea Witt, M.D., from New York, March 18, for Congo.

Mrs. A. E. Bigelow, from Vancouver, April 3, for Philippine Islands.

Miss Helen K. Hunt, from New York, April 27, for Burma.

Mr. and Mrs. F. G. Dickason and three children from San Francisco, April 29, for Burma.

Miss Olive R. Buchner and Miss Arcola I. Pettit, from Vancouver, May 1, for Philippine Islands.

Miss Grace I. Hill, from New York, May 8, for Bengal.

Dr. Elsie Morris, from New York, May 19, for South India.

Miss F. Faith Hatch from Los Angeles, June 7, for Burma.

Miss H. L. Stoudenmire from New York, June 16, for South India.

Miss Sadie Robbins from New York, June 16, for South India.

### APPOINTED

Miss Harriet Gibbens, Miss Violet Nelson, R.N., and Miss Mona Ecco Hunt, at the May meeting of the Woman's Board in Philadelphia.

Dr. Alvin W. Hanson, at the May meeting of the Foreign Board in Philadelphia.

Mrs. Florence Andrews Hanson, at the May meeting of the Foreign Board in Philadelphia.

Miss Isabel West, at a meeting of the Executive Committee, April 30, in Philadelphia.

### DIED

Carrie Slaght, M.D., West China, April 1, at Interlaken, N. Y.

## Fifty!

June, popular with brides, maintained the popularity of MISSIONS. Like the 49 preceding months, it also registered a subscription gain.

Subscriptions received totaled 977. The number is not large in comparison with other months, for June is a lean month for all magazines. Yet the total exceeded the 937 of June, 1936, by 40.

So June was the 50th consecutive month to maintain the upward trend.

Once more, to subscribers, pastors and Club Managers who have stood by the magazine so loyally during these more than four years, MISSIONS expresses its sincere appreciation.



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## LETTERS

(Continued from page 387)

You give much praise to the Club Managers for the steady increase in your subscription list, but it seems to me that some laurels are due the Editor and his associates in the magazine office for *keeping* the subscribers

after they are obtained. Once won I do not wonder that they "stick."—*Mrs. Harriet L. Smart, Huntington, N. Y.*

MISSIONS is so full of meat that I frequently refer to it and often quote from it in my sermons. And the result is new subscriptions.—*Rev. R. P. Ingersoll, Rhinebeck, N. Y.*

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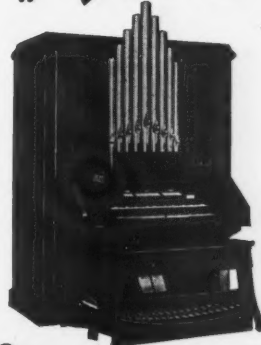
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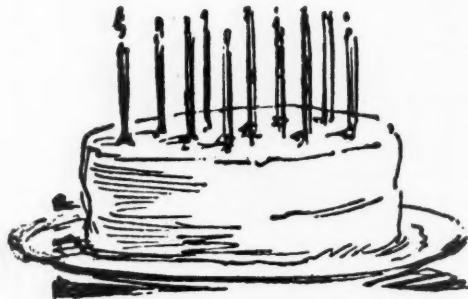
The Editor's Mail Bag recently brought forth the following letter. For obvious reasons the name of the writer is not divulged.

Enclosed is \$1.25 which I found in the purse of my father after we had laid him for his last rest beside my mother. I can think of no more appropriate way to use that amount of money than to ask you to send MISSIONS for one year to someone who you will know will be glad to read it in my father's stead. It added much interesting reading to his closing years and it was always a source of inspiration to him. Cordially yours,

The \$1.25 found in the purse of the departed subscriber has been used to furnish a year's subscription to a missionary in South America. In view of limited and uncertain income, since he is not affiliated with any Baptist Board, he wrote the Editor and wondered if a gift subscription might not be made available to him. A week later came the above letter.



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